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**HISTORICAL AND CULTURAL GEOGRAPHY
OF THE WESTERN DECCAN
(6th To 10th CENT. A.D.)**



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KARNATAK UNIVERSITY, DHARWAD
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CERTIFICATE

Certified that this is a bonfide record of research work entitled, "Historical And Cultural Geography of The Western Deccan" (6th Century to 10th Century A.D.) carried out by Shri Ishikawa Kan, for the award of the Ph.D. degree in Ancient Indian History and Epigraphy, of Karnatak University, Dharwad, under my guidance. This is his original research work and he has not submitted this research work for any other degree.


(Dr. S.H. Ritti)

Guide

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Dharwad.



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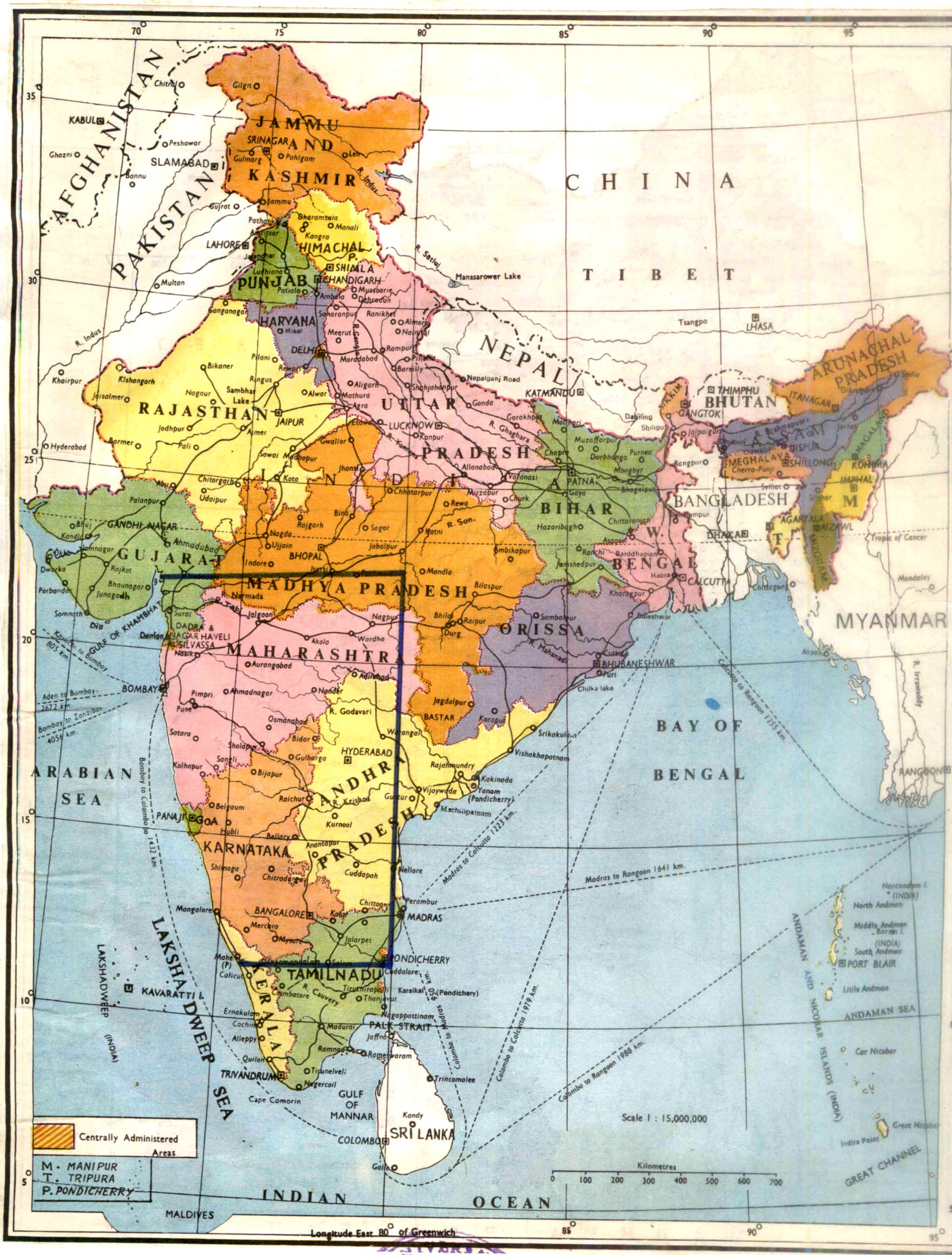
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interest supported by my publications, he suggested this topic which indeed is of my interest. The present thesis is the result of my two years' work under the guidance of Professor Ritti in this University.

By Western Deccan, I mean the area between the rivers Narmadā and Kāvērī in north and south respectively and the Arabian sea and Western part of Andhra Pradesh in the west and east respectively. In the period of our study this vast area came under the rule of two important dynasties of the Deccan, viz., the Chālukyas of Bādāmi and the Rāshtrakūṭas. For a short period in the days of the Chālukyas of Bādāmi, the whole of the Deccan including eastern Andhra upto the coast was under their suzerainty. But soon, the eastern part of Andhra ^{was} which/originally under the authority of the Chālukya governor (infact under the Chālukya prince Viṣṇuvardhana), developed into an independent kingdom, the successors of Viṣṇuvardhana being called the Eastern Chālukyas or Veṅgi Chālukyas. Thus, for most part in the period of our study, this eastern Andhra region remained outside the domain of these two main kingdoms. Hence the exclusion of this area from the perview of our study.

The purpose of this work is to study the historical and political geography of the region, namely, the Western Deccan and also note the development of cultural





INTRODUCTION

I have been attracted towards India since my boyhood days as it happens to be the land of the Buddha whom we adore most. Thus I took to the study of Indian History, particularly the ancient period, and I was fascinated by the rich philosophical, historical and religious milieu which it was supplying. Gradually, my interest was shifted to the study of the history of South India about which not much is known to the Japanese people, but for the study of which there is vast material. It so happened that I took for my thesis at the M.A. course at Tokyo, Chuo University, the study of the inscriptions of the Chālukyas of Bādāmi. I developed particular interest in the historical geography of the period which appeared to me to be a unique feature in the administrative system of the early Deccan kingdoms. I could also publish three papers on this subject in Japanese journals.¹ I was eager to pursue the study of this subject and I was glad that an opportunity arose and I could be admitted to the Ph.D. course in the Department of Ancient Indian History and Epigraphy, Karnatak University, Dharwad. I was particularly lucky in getting the guidance of Professor Shrinivas Ritti, who is well-known in the field of Epigraphy. We all know that epigraphy is the main stay in the study of the subject. Looking to my

aspects in the region in the period under study. Under this Western Deccan I have roughly included the present-day Maharashtra and Karnataka States and further, the western portions of Andhra Pradesh adjoining Karnataka for reasons mentioned above.

The reason for taking this as a unit is that it formed almost one political unit coming under the rule of early dynasties like the Chālukyas of Bādāmi and the Rāshtrakūṭas, mostly corresponding to Kuntala-dēśa for which we find copious references in the inscriptions of the region. The period also is restricted to A.D. 6th to A.D. 10th century for the reason that this period covers the rule of most important dynasties in the Deccan, that is, the Chālukyas of Bādāmi and the Rāshtrakūṭas. Secondly, though copious material is available for similar study in the later periods like those of the Chālukyas of Kalyāṇa, the Sēuṇas and the Hoysaḷas, that would make the study too unwieldy within a limited time. But, wherever necessary, material of later periods has been made use of, to substantiate and supplement the developments in the period under study.

The aim of the study is to trace the formation of different administrative divisions in the period under study mostly in the kingdoms of the Chālukyas of Bādāmi and the Rāshtrakūṭas and try to understand their significance in the administration of the kingdoms.

An attempt is made to identify these administrative divisions in relation to the modern times as far as possible and show their location on the present-day map. This involves a thorough study of place-names in the context of geographical details. The study is based mostly on inscriptions while help from literary sources is also taken, which however is only too limited. Large number of inscriptions belonging to the period of study and also some of the later periods have been carefully analysed for collection of material and it is attempted to achieve as complete a study as possible within our own limitations. Wherever possible, it has been attempted to indicate the boundaries of the administrative divisions.

One advantage of the study is that though the period covered the rule of two different dynasties there was no material change in the system of administration from one dynasty to the other. The administrative institutions, particularly, the administrative divisions formulated in the earlier period were retained and developed in the subsequent periods also.

The main source for the study of this subject is epigraphical. In fact it can be even said that inscriptions on the stone and copper plates are almost the only source for this kind of study. The literary works like the Arthaśāstra of Kauṭilya, the Mahābhārata and some literary works in regional languages do provide some

material regarding the theoretical aspects of administration. One has to entirely depend upon inscriptions for the study of the actual administrative units such as their extent, villages included in them, chief towns and cities within them, and their governors, and the like. Luckily for us, large number of inscriptions have been discovered which give copious material for the study, as the present thesis shows. However it must be noted that there are areas in region of our study itself, from where not many inscriptions have come forth; and as such, not much material is also forthcoming. For example, ⁱⁿ the northern part of the Deccan, compared to the middle and southern parts, the number of inscriptions discovered and published, is considerably less. In the latter two parts, a systematic survey was undertaken by the Epigraphy branch of the Archaeological Survey of India and thousands of inscriptions were brought to light. Many of these inscriptions have been published in the series of the volumes of South Indian Inscriptions. The volumes of Epigraphia Carnatica edited by B.L.Rice and published by the erstwhile Government of Mysore have indeed been a treasure for the study of this subject in relation to the southern part of the Deccan. Some of the volumes have been revised and published by the University of Mysore adding new material for study. The volumes of Epigraphia Indica, where important inscriptions are selected and edited thoroughly, not only provide rich material for study

of this subject but also provide an insight into it. The Annual Reports on South Indian Epigraphy which came to be designated Annual Reports on Indian Epigraphy since 1946 are another indispensable source for the study of this subject. The series of the Corpus of Inscriptionum Indicarum are also highly useful in such a study, particularly volumes IV,V and VI, which have supplied useful material for this study. There are again some volumes of inscriptions published by the former Hyderabad and the present day Andhra Pradesh Governments, such as Hyderabad Archaeological Series and the district-wise volumes published in recent times have also been highly useful, especially in the study of eastern part of the region under study. The six volumes of inscriptions under the Karnataka Inscriptions series, published by the Kannada Research Institute, Dharwad also contain useful material. There are again volumes by individual scholars such as Inscriptions from Kanheri by Dr.Shobhana Gokhale, Inscriptions from Nanded District by Dr.Shrinivas Ritti and Dr.G.C.Shelke, Telengana Sasanamulu by Gadiyaram Ramakrishna, which have also supplied useful material. The Inscriptions of the Western Ganges by Dr.K.V.Ramesh published by the Indian Council of Historical Research, New Delhi, under their 'Inscriptions Programme', is highly useful for this study. In fact all the available material published in these and other publications including the latest ones

such as the Journal of the Epigraphical Society of India published in February 1992, have all been utilised fully for this study.

Indeed, inscriptions provide invaluable and profuse material but they have their own limitations. For this kind of study, it is particularly the geographical material such as the names of towns, cities and villages, capitals, headquarters and camping places, rivers and hills figuring in inscriptions, mostly in connection with the grants of lands and villages which are the basic material for study. When such villages and rivers etc., can be identified with modern ones and located in particular regions, our study becomes easy and rewarding. But it does not happen always. During the centuries, many of such places have disappeared. Names of many have changed beyond recognition. Many rivers have changed their courses, leaving no clues, whatsoever, for identification with modern counterparts. Under such circumstances our study becomes vague inevitably. I have tried my best to make the study as authentic and thorough and useful as possible.

A pioneer in this type of study is John Faithful Fleet. While editing many inscriptions in the pages of Indian Antiquary and Epigraphia Indica he tried to identify places figuring in inscriptions and indicated

the extent of administrative divisions mentioned in them. His study of Kisukāḍu-70 and some other divisions particularly, is indeed a model for such further studies. Though most of the scholars who have edited inscriptions have attempted the identification of places occurring in them, it was Fleet who developed the study of ancient geography on the basis of place-names and other geographical details figuring in inscriptions. Mysore And Coorg From Inscriptions by B.L.Rice is one of the old publications worthy of note in this connection. There are general works like Ancient Geography of India by Alexander Cunningham, The Geographical Dictionary of Ancient and Medieval India by Nandolal Dey, which have been useful in their own way in this study.

In more recent years, regional studies of this type have been taken up, especially for doctoral dissertations in the Deccan College, Pune. The first one of this type was from the well-known Dr.H.D.Sankalia, entitled Historical and Cultural Geography and Ethnography of Gujarat(1949). This work was followed by similar ones pertaining to different regions such as Dr.Mulay's work on the Deccan with the same title(1951), Dr.Gokhale's work pertaining to Madhya Pradesh, Dr.Mathur's work on Uttar Pradesh(1963), Dr.Seshadri's work on South

India on the basis of the Pallava Inscriptions(1963), work of Dr.B.Suresh on the same region based on Chōḷa inscriptions and Dr.J.Mangalam's work on Andhra Pradesh(1978). A work of similar type has been produced as doctoral dissertation by Dr.H.S.Thosar which was submitted to Marathawada University(1977). Though the regions selected are different, the pattern followed in all these works is almost identical. They analyse the terms denoting the divisions like vishaya, bhōga, bhukti etc. and try to fix the relative sizes conjecturing that one term denotes the bigger division and another, smaller one etc. They also try to analyse the name-ending of the place-names and try to understand the cultural import. Among these, Dr.Mulay's work^s bears the title similar to mine, but there is considerable difference between the approach, plan and substance of the two works. Basically, though Dr.Mulay claims to have taken up for her study the whole of Deccan, in reality it pertains to the Maharashtra region only. She considers Bijapur district in Karnataka as lying outside the Deccan. This is a misnomer. Further, the work was produced as early as in 1957 and published in 1972. At the time of writing that work the number of inscriptions found was quite small. And the available information was also comparatively less. The situation has considerably changed now with the availability of larger number of inscriptions and

consequential details of information. The pattern and approach of my work are also different. Hence there is ample justification and scope for the present work.

In this thesis I have come to some important conclusions: [1] the numerical suffixes attached to the names of the divisions stand for the number of villages included in the particular division. [2] the term denoting the divisions such as bhukti, bhōga, maṇḍala, dēśa, vishaya etc. are loosely used almost as synonyms. It is not possible to fix the relative sizes of the divisions on the basis of these terms. [3] the Mahārāshtraka-traya figuring in the Aihole Praśasti of Pulakēśi II represented the three major regions of the Bādāmi Chālukya empire, such as the regions (1) between the Narmadā and Gōdāvarī (2) between the Gōdāvarī and Kṛishṇā-Tungabhadrā and (3) between Kṛishṇā-Tungabhadrā and Kāvērī.

Meticulous care has been taken in analysing the location of places and identifying them with modern names and, wherever possible, the boundaries of such divisions have also been suggested. As for example, between Halasige-12000 and Banavāsī-12000 and the like. Just to supplement our knowledge of the geographical divisions I have given a history of such division wherever information is available, for example may be noted Banavāsī, Belvola, Purigere etc..

Further, this information is supplemented in the last chapter by a descriptive account of some of the important centres in the western Deccan in the period of my study based on inscriptions.

In this part of the thesis under Cultural Geography, I have tried to bring out the historical and cultural importance of some of the more famous places we have come across in our study. The term Cultural Geography has been understood and interpreted by different scholars in different ways. I have taken it here in the limited sense of highlighting the cultural significance of such places and their role in the political, religious and cultural life of those days. I have tried to provide a descriptive account of some such centres on the basis of the information obtained from the inscriptions. The purpose is to supplement our knowledge of the historical geography of the western Deccan.

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- (c) The Feudatories of the Chālukyas of Bādāmi, 'Memoirs of Faculty of Literature' 32, Chuo University, Tokyo, 1987.

CHAPTER-I
PHYSICAL FEATURES

For our research concerning the Western Deccan, it is indispensable to understand the physical features as a background for human activities in this area.

The Western Deccan, the region covered by our study, occupies an important area in the Dakshināpatha or the southern peninsula. It is dotted by several mountain ranges and drained by several river systems. It contains hilly regions, forest tracts and also plains. It also presents different types of soils by and large making the whole area quite fertile with different types of crops grown in different regions.

It has a long coastal belt in the west from the gulf of Cambay in Gujarat to Mangalore in Karnataka. This belt has had many ancient ports like Puri, Sōpārā, Ratnāgiri, Kārwar, Honāvar, Bhaṭkaḷ, Mangalore and Goa. The Western Ghats provided thick forests and consequent heavy rainfall. The plains below the Ghats are known for coconut and arecanut plantations. The river Kāvērī in the south virtually separates the Deccan from further south and it roughly constituted the border line between the kingdoms of the Deccan and those of the further south. The Eastern Ghats are almost parallel to the coastal line interspersed with thick forest patches.

The region is bounded by the river Narmadā on the north, which is the traditional dividing line between Dakṣiṇāpatha and Uttarāpatha. The land between this and the Kāvērī is known as the Deccan Plateau or Deccan table land. This region has many river systems. The river Narmadā, the ancient Rēvā, rising from Maikal range of Madhya Pradesh forms the northern boundary of the Deccan. It flows westwards along with the borders of the Maharashtra State, through Gujarat and then joins the Arabeen Sea. The river Tāpi or Tapatī which rises from Mahadeo hills flows through Maharashtra to join the Arabeen Sea near Surat. The Gōdāvarī, Kṛishṇā and Tūṅabhadrā are very important rivers in the Deccan. The Gōdāvarī rises from the northern edge of Western Ghats and flows through Maharashtra and further flowing across the Andhra region, joins the Bay of Bengal near Kākināḍa. The Kṛishṇā river taking its origin in the Western Ghats flows through Maharashtra and Karnataka and then across regions of Andhra, to join the Bay of Bengal near Masulipatnam. Small rivers Tūṅā and Bhadrā originating in Western Ghats join each other at Kūḍali in Shimoga district of Karnataka to become Tūṅabhadrā. It then joins Kṛishṇā near Alampur in Kurnool district of Andhra Pradesh. All these three rivers have numerous tributaries which drain the vast areas in mid-Deccan. The Kāvērī

which forms the southern boundary of the Deccan rises from Western Ghats near Madikeri in Coorg district of Karnataka and running through the district of Mysore, enters Tamilnadu and joins the Bay of Bengal near Nāgapattanam. The tributaries of this river flow through the southern districts of Karnataka such as Hassan, Mandya and Coorg. All these river systems have contributed to the fertility and bounty of the Deccan.

The climate of the Deccan in general is essentially tropical which is neither too hot nor too cold except in some small areas like Marāthawāḍa region in Maharashtra and Gulburga-Raichur region in Karnataka. The rainfall is heavier on the coastal belt and moderate in other regions.

The Deccan plateau, geologically, is supposed to represent the oldest part of the country. It is flanked by the Western Ghats and Eastern Ghats on both sides. And two ranges meet at the Nilgiri Hills in the south. Most of this region is covered by the rocks known as Archaean formation which was supposed to be the oldest rock of the earth's crust. They contain two types of rocks, namely, Dharwar schists and Granitoid Gneisses. The northern edge of the Karnataka State is covered by a series of sedimentary rocks of post-Dharwar age called Cuddapah and Kurnool formations. These formations are

succeeded by volcanic rocks called Deccan trap.

There are many types of soils in the area, of which Deccan trap soil, black soil, red soil and the mixture of red and black, are the major types. The trap soils spread over the northern parts of the Deccan covering Maharashtra and also northern parts of Karnataka such as Belgaum, Bijapur, Gulbarga and Bidar districts. The mixed red and black soils are found in the southern regions covering Belgaum, Dharwad, Bellary and Raichur districts. The deep black soils are also found in many regions such as Bijapur, Dharwad, Bellary, Raichur and Chitradurga districts. The light textured red soils are found further south in Kolar, Bangalore, Tumkur, Mandya and Mysore districts. The red loams are normally found in Shimoga, Chikamagalur, Hassan, Mysore districts and portions of Coorg district. The laterite soils are found in the districts of North and South Kanara and western portions of Coorg, Hassan, Chikmagalur and Shimoga districts.

The Deccan grows all types of crops such as paddy, coconut and arecanut, mostly in coastal regions and paddy and sugarcane in the upland where there are comparatively heavier rain and irrigation facilities, in areas such as southern Maharashtra and north-western Karnataka around Belgaum and also Raichur and Bellary districts. Same is

true of Mysore and Hassan districts of the Kāvērī basin. The black cotton soil of the Belgaum, Dharwad, Bijapur and Raichur districts produce cotton, wheat, jawar, chilly and groundnut, so also in northern Maharashtra regions of Marāṭhawāda, Sholapur, Ahmadnagar and Poona districts. The red soils in the remaining areas produce jawar and pulses. Though this is broadly the situation depending on the physical features, modern technical knowledge, artificial fertilisers and irrigation facilities through irrigation dams and canals, conventional bifurcation of soils and crops is not strictly sustainable. So much so, large areas of land are brought under various types of cultivation which was not the situation before these modern developments.

The region producing sandal wood in abundance and other species like teak, bite, honne, nandi, jambe and matti are placed in Western Ghats belt which consists of deciduous and evergreen forest, comprising western parts of Belgaum, North and South Kanara, western parts of Mysore and Hassan, eastern parts of Coorg, central parts of Chikmagalur and Shimoga districts.

Among the minerals, gold in Kolar and Haṭṭi mines is well known even from proto-historical days. Deposits of iron ore, manganese ore, copper ore and the like, are found in Dharwar schist belt. Good deposits of high quality of iron ore are found in Sandur area in

Bellary district of Karnataka State.

Situated almost in central part of the country, the Deccan is provided with natural protection from the natural hazards like cyclone and flood. With enough fertile land and abundant water, living conditions were better and people lived generally a peaceful life. Politically also, being away from the borders of the country, it was not subjected to sudden attacks or onslaughts from outside. On the other hand, the congenial atmosphere helped the people to build up big kingdoms such as those of the Chālukyas of Bādāmi, the Rāshtrakūṭas and others. The Deccan between Narmadā and Kāvērī became one political unit and came under one administration. It was only towards 12th century that the unit came to be partitioned into two kingdoms, namely, of the Sēuṇas and the Hoysaḷas, the dividing line being the Tungabhadra. The region above the river came to be ruled over by the Sēuṇas, and the area down below, by the Hoysaḷas, until the close of the 13th century.

The Deccan could come into contact with both south and north imbibing the religious and cultural currents flowing from the either side, developing an outlook of catholicity,. Buddhism and Jainism from the north were welcomed and most part of the Deccan became a 'homeland

of Jainism' to quote an inscription. The influence of Śaivism from further south had a big impact on religion in the Deccan.

The peaceful atmosphere and abundance of resources gave a vent to artistic expression, in form ^{the} of rock-cut temples, structural temples and sculptures. The world famous Ajantā caves, magnificent Kailāsa temple at Ellorā, and cave temples of Bādāmi, as also the structural temples strewn over the length and breadth of the Deccan are the best examples. This is a testimony to the wisdom of the people utilising their surroundings.

There was brisk activity in trade and commerce with the merchant-guilds moving in and outside the territory with their merchandise. Many trade centres and ports were well maintained.

Thus the western Deccan, the region covering our study, presents a good picture of the big kingdoms well known in the contemporary world, with a sound system of administration through various officers and feudatory chiefs governing the regions under their charge as dēśa, vishaya, nāḍu and the like.

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CHAPTER-II
POLITICAL HISTORY OF THE PERIOD

As noted in the earlier chapter, Deccan plateau, the region between Narmadā and Kāvērī formed one of the earliest habitats of man with abundant natural resources with mountains, rivers, hills, lakes, dense forests and open plains with variety of soils.

Naturally it attracted the early man to settle here. With the march of civilisation, different groups of people settled in more lucrative areas and started organised life. This gave birth to political organisation and in course of time bigger kingdoms arose in different parts, contributing to the over-all development of the region.

Thus from the earliest times till the very late days in our history, the Deccan has played an important role in building up the distinct culture of this part of the country fashioning and fostering political, cultural and religious institutions promoting art, literature and economical activities.

Leaving aside pre and proto-historic period in the history of the Deccan, for the study of which there is ample

evidence in the form of artefacts discovered through archaeological explorations and excavations, we note here the political history of the region from the beginning of the historical period, till the end of the period of our study.

The Nandas and the Mauryas

The beginning of precise history of the Deccan, the region under study, is ascribed to the period of Mauryas. Quite a few Aśokan edicts have been discovered in this vast region testifying to the spread of Mauryan rule here. In Karnataka they are found, one at Maski and two at Koppal in the Raichur district, three more further south at Siddāpura, Brahmagiri and Jaṭiṅga Rāmēśvara, and two each at Niṭṭur¹ and Udegolam¹ in the Bellary district. Recently fragments of major edicts eleventh and twelfth are discovered at Sannati in Gulburga district.²

In eastern Deccan also, Aśokan edicts have been found, as for example at Erragudi in Kurnool District of Andhra Pradesh. In the Maharashtra region the fragment of major edicts have been found at Sopārā in Thana district. Thus it can be concluded that during the reign of Aśoka the whole of the Deccan was included within the Mauryan empire and formed its southern border.

There are traditions recorded in later Kannada inscriptions to the effect that before the Mauryas, the

Nandas held sway over this area. Further, it is also known that neither Chandragupta nor his grandson Aśoka conquered the Deccan by himself. Thus it can be surmised that before the Mauryas, this part of the country was under the authority of the Nandas.

As for the political and social conditions of the Deccan in this period, Aśoka's edicts give the picture to some extent. They reveal that this region formed administrative units in the Mauryan empire and were placed under the mahāmātras such as at Suvarṇagiri and Isilā. Some scholars identified Suvarṇagiri with Kanakagiri and others with Jonnagiri in Andhra Pradesh. But it is not yet determined, whereas Isilā is suggested to be Brahmagiri itself.

There are other traditions that indicate the connection of Mauryas with Karnataka. One is the Jaina tradition that Chandragupta, the grandfather of Aśoka, abdicated the throne and migrated to Śravaṇabelgoḷa near Mysore along with his Jaina preceptor Bhadrabāhu.

Further, Ceylonese chronicle Mahāvamsa tells us that Aśoka sent a mission of monks to different parts of the country for propagation of the dharma. It is known that a certain Mahādēva was sent to Mahishamaṇḍala (Mysore), one

Rakkhita to Banavasi, a Yōna Dhammarakkhita to Aparāntaka, and Māhārakkhita to Maratha country.

Thus the historical period in the Deccan may be said to have begun from about the 5th century B.C., the Nandas being the first to extend their sway to the south of Narmadā.

A systematic administration was introduced by the Mauryas with several administrative headquarters and the appointed officers in the region.

The Sātavāhanas

After the decline of the Mauryas in 2nd century B.C., there is no clear information about the history of the Deccan upto around the beginning of the Christian era. But it is probable that the Sātavāhanas followed the Mauryas and ruled over whole Deccan for which they described themselves as the rulers of Dakṣiṇāpatha. In its proper sense Dakṣiṇāpatha signifies a major portion of the table-land of South India below the Vindhya comprising the present territories of Andhra Pradesh, Maharashtra and Karnataka states.

The Sātavāhanas are described as Āndhra-bhṛityas in the Purāṇas and are said to have belonged to the Sātavāhanakula in inscriptions. The term Āndhra-bhṛitya is interpreted differently to give different meanings as Āndhras

who were servants or the servants of the Āndhras. The above description was applied to them probably when their rule was confined to Āndhra region. But there are some discrepancies in the description of the Purāṇas. Further, the Sātavāhana rulers did not describe themselves as Āndhras or Āndhrabhṛityas in the epigraphical records of the dynasty. So some scholars have denied the identity of Āndhras or Āndhra-bhṛityas with the Sātavāhanas.

The identification of their original home is a more controversial problem. Pliny mentions the Andhra country in the eastern Deccan as including thirty walled towns, besides numerous villages as well as an army of 100,000 infantry, 12,000 cavalry and 1,000 elephants. This description, supported by later tradition that the capital of these rulers was Śrīkākuḷam on the river Kṛishṇā, led to the assumption that the original homeland of the Sātavāhanas was in the Gōdāvarī-Kṛishṇā doab from where they migrated to west. But this view has no certainty.

The earliest names of the kings were seen in the inscriptions and coins discovered in the western Deccan at Nasik, Karle and Nāneghāt. On the contrary no information about the Sātavāhanas is available in the Āndhra country till the reign of Vāsishtīputra Pulumāvi in A.D. 2nd century. Further, Hāthigumpha inscription of Khāravela of Kālīṅga (c. 1st century B.C.) refers to the Sātavāhana territory as existing to the west of his kingdom. From

these facts it would be proper to conclude that the Sātavāhanas rose to power in the western Deccan in the region round about Pratishṭhāna or modern Paīṭhaṇ, traditionally associated with them as the capital and thence spread their kingdom in all directions including Āndhra.

Fixing the genealogy and chronology of the Sātavāhanas has been a problem. The Purāṇas contain different versions in this respect. The inscriptions do not give the dates. Mostly on palaeographical ground and some corroborative evidences, the scholars have come to an understanding regarding genealogy and chronology and have given us a connected account of the dynasty.

Simuka was the first king of the dynasty though he was known only through literary source earlier. He was succeeded by his brother Kanha or Kṛishṇa. The latter extended his kingdom to the west as far as Nasik, if not further. Kanha was succeeded by his son Śrī Śātakarṇi I. These rulers are given the reign periods of 23, 18 and 18 years respectively.

Śātakarṇi I conquered the upper Deccan and portions of central and western India including Koṅkaṇ and he is described as 'Lord of Dakṣiṇāpatha' and 'the wielder of unchecked wheel' (apratihata-cakra). He is also described

as performer of Aśvamēdha, Rājasūya and several other Vedic sacrifices.

There was a temporary eclipse of Sātavāhanas whose power was weakened by the Śakas or Schythians. They migrated from east Iran extending their territory over Gujarat, Kathiwar, Malwa, northern Maharashtra and Konkan. Their rule of northern and central India was placed as 'Western Kshatrapas' by the Persian Empire. Most prominent ruler among them was Nahapāna who was described^{as} Mambanus in the Periplus Maris Erythrae.

It was Gautamīputra Śātakarni who revived the power of the Sātavāhanas and reestablished their suzerainty. He is described as 'destroyer of the Śakas, Pahlavas (Parthians) and Yavanas (Indo-Greeks), and 'extirpator of Kshaharāta'. The latter indicates his victory over Kshatrapa (Satrap), namely, the family of Nahapāna. The date of this event is assigned to about A.D. 124-25. His deeds are highly eulogised crediting him with the supremacy over the entire southern peninsula stretching from the Vindhya region and bounded by the three seas (trisamdratōya-pīta-vāhana).

But the Sātavāhanas had to meet the attack by the Kshatrapas again. It was Mahākshatrapa Rudradāman of the Śaka family governing Kathiwar region who extended his sway southwards by subduing the Aparānta (north Konkan) and Anūpa.

There were two distinguished rulers after Gautamī-putra Śātakarṇi. One was his son Vāsishṭhīputra Puḷumāvi who stretched his power over the region of the mouth of the Kriṣṇā river in the east. In the south the Bellary region appears to have been included in the Sātavāhana kingdom at this time. Coins of Puḷumāvi have been found in Godāvari and Guntur districts and on the Coromandal coast as far south as Cuddalore. But some parts of northern and central India were still under the control of Śaka rulers. Yajñaśrī Śātakarṇi was the other ruler who defeated Śakas and recovered the northern and western regions lost by his predecessors. After the reign of Yajñaśrī Śātakarṇi, the kingdom became weak and dispersed into some branches or collateral lines which ruled smaller regions. Among them Kuntala Śātakarṇi and Hāla are well-known kings who ruled over Karnataka region.

In recent times two Sātavāhana inscriptions have been discovered in the Karnataka region. One is from Banaṅgaśi mentioning Siva Śrī/^{Puḷumēvi} The second one comes from a deserted village on the bank of Malaprabhā river near Konnūr on the borders of Dharwad district mentioning the same king.⁴

The period of the Sātavāhanas, who were the first dynasty hailing from south to extend their power northward, witnessed dynamic activity of trade and industry

all around the Deccan and beyond. There were many prosperous commercial towns^s and ports like Nāsik, Pratiṣṭhāna, Tagara, Broach, Kalyāṇa, Sōpārā, Junnār, Karād, Banavāsī and Dhānyakaṭaka.

Rulers of this dynasty had a generous attitude towards all religions. Buddhism flourished all over the kingdom. There remains the clear trace of their activity in Amarāvati, Nāsik, Karle, Kanheri and so on. Most of the Sātavāhana rulers were devoted to the Brahmanism. They performed Vedic sacrifices many times. Jainism also thrived in this period.

After the fall of Sātavāhanas, their territories were divided. The southern parts of it were shared by the Chuṭus in the South and the Ikshvākus in Āndhra. Very little is known about the Chuṭus. Only names of three rulers have come to light from the records such as coins and inscriptions found at Banavāsī in North Kanara, Maḷavaḷḷī in Shimoga, Chitradurga in Chitradurga district, Kanheri in the Mahārāshṭra State.⁵

The Kadambas

The Kadambas were the successors of the Sātavāhanas in the western Deccan. In between, it looks as though the region under the control of the Pallavas of Kāñchī.



that Mayūraśarma a brāhmaṇa from Tāḷagunda went to Kāñchī in pursuit of Vedic studies. He was accompanied by his guru Vīraśarma. There was an unexpected quarrel between him and a mounted Pallava guard which encouraged him to offer a challenge to the Pallava authority. He defeated the Pallava frontier-officials and subjugated some of the feudatories of the Pallavas. The Pallavas were reconciled to the sovereignty of Mayūraśarma over a part of territory, that is, Śrīparvata region.

This story is to be correlated with the information given in the Guḍṇāpur inscription of Ravivarma.⁶ The inscription states that Vīraśarma and Bandhushēṇa grandfather and father of Mayūraśarma respectively, and that Bandhushēṇa did engage himself in warlike activities. This shows that due credence may be given to the story of Tāḷagunda inscription. The Kshatriya spirit was already there in the family of Mayūraśarma. He is credited with victory over Pāriyātrakas, Sayinḍakas and Punnāṭas. Pāriyātraka was the region between the Western Ghats and the Vindhyas. Sayinḍakas were the Sēndrakas ruling a part of Shimoga area while Punnāṭa was the territory between the Kāvērī and the Kapinī rivers near Mysore. As for the next three rulers, namely, Kangavarma, Bhagīratha and Raghu, we have no definite knowledge. They are placed between c.A.D. 345-405.



It was under the reign of Kākusthavarma, younger brother of Raghu, that the kingdom came to lime light. His policy was characterised by matrimonial alliance with many important royal families including the Imperial Guptas. The queen of the Gupta king Kumāragupta (A.D. 415-55) was a daughter of Kākusthavarma. Further, the spouses of the Vākāṭaka king Narēndrasēna and the Gaṅga king Mādhava III were his daughters. One of them, the queen of the Vākāṭaka king was Ajjitaḥṭṭārikā. Yet another daughter was married to a Bhaṭṭari chief.

After the death of Kākusthavarma, the kingdom was divided between his two sons Śāntivarma and Kṛishṇavarma I. The capital of the former was Banavāsi and the latter ruled the southern regions from Tripurvata. During the last years of Kākusthavarma's rule Śāntivarma helped the father in many ways. He defended the kingdom from the Pallava army. His reign ranged from c.A.D. 430 to 455. Śāntivarma was succeeded by his son Mṛigēśavarma. The latter had the intention of expanding his territory. It resulted in the conflict with the Pallavas and the Gaṅgas which continued in the reigns of every succeeding king. He settled Halsi, now in Khanapur taluk of Belgaum district as his secondary capital. His son Ravivarma was born from his queen

Prabhāvatī who belonged to the Kaikēya family, Bhānuvarma and Śivaratha were his two other sons. Śivamāndhātṛivarma, a brother of the previous king Mṛigēśavarma, was ruling in the infancy of Ravivarma. The reign of Ravivarma was considerably long. He is credited with defeating the Pāṇḍyas, the Kōṅgāḷvas and the Āḷupas. Uchchāśringī or Uchchangi in Bellary district came to prominence as another headquarters of the Kadamba kingdom during the period. Ravivarma ruled between c.A.D.485 and 519. Ravivarma was succeeded by his son Harivarma who was the last ruler of the elder branch. The latter ruled from Banavāsī, while the younger branch commenced from the time of Kṛishṇavarma I, the younger brother of Śantivarma who was ruling at Triparvata, the identity of which is not certain. Harivarma was overthrown by Kṛishṇavarma II of younger branch and the capital Banavāsī fell into the enemy's hands.

Next, turning to the younger branch of Triparvata, Kṛishṇavarma I had a fierce battle with the Pallavas. It resulted in the death of the Kaikēya chieftain Śivaskandavarma who supported the Kadambas owing to their matrimonial relation. It is surmised that Kṛishṇavarma lost his life in the battle. But it is beyond certainty. Kṛishṇavarma left two sons Viṣṇuvarma and Dēvavarma. Dēvavarma became Yuvarāja during the reign of his father. But the person

who succeeded to the throne was the elder Viṣṇuvarma probably with the aid of a Pallava chief Śāntivarma. The next ruler of this line was Siṃhavarma. Nothing can be said about his reign because no record has been found so far.

Siṃhavarma was succeeded by his son Kṛishṇavarma II. The feud between the elder and the younger branches was overcome by Kṛishṇavarma II. He attacked the Vaijayantī or Banavāsī and put an end to Harivarma of elder branch. Thus the unity of the Kadamba kingdom was accomplished, but their independent status was soon abolished by the rise of the Chālukyas of Bādāmi.

The Gaṅgas

The Gaṅga kingdom was founded by Konguṇivarma in between the territory of the Kadambas in the west and the Pallavas in the east. This region came to be known as Gaṅgavāḍi and in the later days developed into a big administrative division of 96000 villages. The founder who belonged to the Jāhnavēya-kula and Kāṇvayana-gōtra, over-came many battles to establish the kingdom. But his career is obscured in legendary account. He is supposed to have ruled between c.A.D. 325-350.

Konguṇivarma was succeeded by his son Mādhava I who extended the kingdom. The identifications of the sons and

brothers of Mādhava I has been the subject of much difference of opinion. He had a son Harivarma also called Āryavarma or Kṛishṇavarma. Some scholars regard these names as referring to different sons. Some scholars considered Viṣṇugōpa as another name of Mādhava himself. It is however certain that Harivarma succeeded to the throne by the investiture of the Pallavas.

After Harivarma came his son Mādhava II. He was followed by his younger brother Viṣṇugōpa. The latter was succeeded by his son Mādhava III. The Gaṅga kingdom came to prominence during this period. Though he came in conflict with the Kadambas, it ended up in matrimonial relations, as noted earlier. Mādhava III is ascribed a period between c.A.D. 440 and 469.

The next ruler Avinīta was a son of Mādhava III. He ascended the throne in his infant days and is credited with a long rule. Inscriptions also mention his relationship with the Pallavas.

Avinīta was succeeded by his elder son Durvinīta though his succession was not smooth. It is said that his younger step-brother was nominated heir to the throne by Avinīta, which however was not acceptable to Durvinīta. His another name was Nirvinīta. He is credited with several battles like those fought at Alattūru, Poruḷare and Punganūr. He is said to have obtained Punnāṭa territory though his

mother who belonged to the family of Punnāṭa chiefs. However in history, Durvinīta is known more as a scholar than a warrior. He is credited with the authorship of a work known as Śabdāvatāra and a commentary on the Kirātārjunīya of the contemporary poet Bhāravi. He is said to have translated the Vaṇḍakathā of Guṇāḍhya.

With the rise of the Chālukyas of Bādāmi, the independent rule of the Gangas almost came to an end since they were over-powered by the former, though they continued to rule their hereditary territory, as subordinates of the Chālukyas. They however continued to be prominent in the region inspite of their subordination and took active part in the military activities of their suzerains. The Gaṅgas remained in this position for quite long time in the history of the Deccan till as late as the end of the 10th century A.D. as the feudatories of the Rāshtrakūṭas also. Their principality, Gangavāḍi, which originally was a small unit of 6000 villages later on grew into a vast region of 96000 villages from the days of the Rāshtrakūṭas. Since Sivamāra I onwards, the Ganga history ^{is} interwoven with that of the Chālukyas and then the Rāshtrakūṭas, it is not narrated here.

The Chālukyas of Bādāmi

With the commencement of the rule of Chālukyas, the Deccan came to the forefront in the political scene of the

country. The kingdom extended itself through the Deccan from Narmadā to Kāverī and from Arabian sea to Bay of Bengal. It means that many small principalities were united together to form the big political and cultural unit. Pulakēśi I, being at first probably a feudatory of the Kadambas, subdued the overlord and most of the Kadamba territories were conquered by him.

Origin

Tracing the origin of the Chālukyas is a difficult problem. The name Chaliki occurs in Nāgārjunakoṇḍa inscription of about A.D. 3rd century. But it is difficult to connect this name with the family of the Chālukyas of Bādāmi. Later records, and also Bilhana's Vikramānka-dēvacharita give a legendary account of their connection with Ayōdhyā.⁷ Yet there is reason to hold that the Chālukyas were indigenous to Karnataka. The dynasty followed the family traditions of the Kadambas, such as gōtra of Mānavya, and religious faith.

Pulakēśi I (c.A.D. 540 - 566)

Later records mention Jayasīma and Raṇarāga as the grand-father and father respectively of Pulakēśi I. But no details of their activities are known. For all practical purpose Pulakēśi was the first ruler of the family. He established Bādāmi as a capital by strongly fortifying a hilly region, and performed the Vedic rituals including

Aśvamēdha Yajña which signifies his status as paramount ruler. The title Śrī-prithivīvallabha which the king adopted was followed by the Rāshtrakūṭas and the later Chālukyas also.

But much information is not available with regard to any of his conquests or extent of his territory. His wife was Durlabhadēvī of the Bappūra family who gave birth to Kīrtivarma I, the next ruler.

Kīrtivarma I (c.A.D. 566 - 596)

Kīrtivarma I consolidated his power and widened his kingdom. He was credited with victory over the rulers of Vaṅga, Aṅga, Kalinga, Vaṭṭūra, Magadha, Madraka, Kērala, Gaṅga, Mūshaka, Pāṇḍya, Dramila, Chōḷiya, Āḷupa (Āḷuka), Vaijayantī and so on, in the Mahākūṭa pillar inscription of Maṅgalēśa. Though the description sounds conventional, it is certain that the king defeated the Mauryas of Konkan, the Āḷupas of South Kanara, the Naḷas of Naḷavādi (in Bellary-Kurnool districts) the Kadambas of Banavāsi and the Gaṅgas of Talakāḍ in south Mysore. Dhruvarāja Indravarma, who belonged to the Bappūra family was placed in charge of western coastal region after the conquest of the Mauryas. The Sēndrakas who transferred their allegiance from the Kadambas to the Chālukyas established

matrimonial relations with the latter by Sēnānanda, a chief of this family, offering his sister in marriage to Kīrtivarma.

Kīrtivarma had four sons named Pulakēśi II, Vishṇuvardhana, Dharāśraya Jayasimha and Buddhavarasa.

Maṅgalēśa (A.D. 596 - 610)

Maṅgalēśa was the younger brother of Kīrtivarma I. He assumed the reins of the kingdom as Pulakēśi II, the eldest son of Kīrtivarma was apparently too young to rule. Maṅgalēśa further strengthened the kingdom by his conquests. He defeated the Kaṭchchuri ruler Buddharāja whose kingdom had extended over Gujarat, Mālwa and Khandesh including Vidarbha. But his sway over these regions was only of a temporary nature because he soon had to turn his attention towards the rising power of Svāmīrāja, one of the members of the Chālukya family. Svāmīrāja was then ruling over Koṅkan region which included the important port island named Rēvatīdvīpa.

When Pulakēśi came of age, he tried to wield power himself, but Maṅgalēśa was planning to hand over the throne to his own son disregarding the rightful heir Pulakēśi. It resulted in a civil war between the two, in which Maṅgalēśa lost his life and Pulakēśi became the king.

In spite of the civil war, Maṅgalēśa enhanced the prestige of the Chālukya kingdom. He caused the construction of the Vaishṇava cave temple at Bādāmi in memory of his brother and justified his title.

Pulakēśi II (A.D. 610 - 642)

When Pulakēśi II ascended the throne after the civil war, there were confusion and chaos caused by some of the feudatories and other enemies. The king ably accomplished the task of subduing these rebels bringing the kingdom to peace and security. He put down the chiefs named Āppāyika and Gōvinda who overran the Chālukya territories to the north of the river Bhīmārathī. Next, the king proceeded into the territory of the Kadambas, who, though defeated earlier, had perhaps renewed their rebel activities during the period of confusion resulting from the civil war. Besieging their capital Banavāsi, Pulakēśi II reconquered the Kadambas. The Gaṅgas of Talakāḍ and Ālupas of South Kanara were also subjugated.

While Pulakēśi overpowered the Lāṭas, Gūrjaras and Mālawa after conquering the Mauryas of Konkan whose defeat was credited for the naval force of the Chālukyas. Harshavardhana of Kanauj, the great king of the whole of North India (sakal -ōttarāpathēśvara) was the most powerful ruler that Pulakēśi encountered. He prevented Harsha from

proceeding further south beyond the Narmadā by destroying Harsha's strong army of elephants. After this event Pulakēśi became the sovereign of the three Mahārāshṭrakas (Mahārāshṭraka-traya). The meaning of this term will be discussed in the sequel.

Next, the king proceeded east and south. In the east, he overran the countries of Kōsala, Kalinga and Kuṇāla; Kōsala was then ruled by the Sōmavamāśi kings and Kalinga by the Eastern Gaṅgas. He seized the fortress of Piṣṭapūra (modern Pīthāpuram in the East Gōdāvari district of Andhra Pradesh). Kuṇāla was the area around the modern Kolleru lake in the West Gōdāvari district in Andhra Pradesh.

In the south, the forces of the Pallavas were trying to extend their power further north. Then Pulakēśi decided to attack Mahēndravarma I, the king of the Pallavas. A fierce battle took place at Pallalūr about 15 miles north of the Pallava capital Kāñchī, resulting in the loss of the northern territories on the Pallava side. This was the beginning of the prolonged conflict between the Chālukyas and the Pallavas each seeking constantly to extend their territory at the expense of the other.

After the successful campaigns, he triumphantly entered Vātāpi. He entrusted the newly conquered territories

to his kinsmen. He placed the Nāsik region, Lāṭa and Maharashtra region under the administration of his brother Dharāśraya Jayasimha, Vēṅgī region was entrusted to another brother Kubja Vishṇuvardhana. Later, this line grew into an independent dynasty of the Eastern Chālukyas which ruled over Telugu country for over five centuries thereafter.

Local administration by the Kinsmen was also the case with Satyāśraya Dhruvarāja Indravarma and Śrīvallabha Sēnānandarāja. The former who belonged to the Bāppūra family ruled around Goa region. The latter, a maternal uncle of Pulakēśi, was in charge of South Koṅkaṇ.

Pulakēśi's diplomatic policy was not limited to India; he sent envoys with valuable gifts to the Persian king Khusru II, and perhaps this courtesy was returned. This fact was recorded by the Persian historian Ṭabari. Chinese pilgrim Hiuen Tsang, who travelled in India between A.D. 629 and 645, visited Mo-ho-la-ch'a (Maharashtra) whose king was Pu-lo-ki-she, that is Pulakēśi. He describes the Chālukya kingdom as 'its soil is rich and fertile, people are honest and simple'.

After the prosperous reign of more than three decades, the kingdom had to meet some serious setbacks caused by the Pallavas. Narasimhavarma I, son and successor of

Mahēndravarman I, intended to revenge the defeat of his father. He defeated the Chālukya army in the battles of Pariyala, Maṇimangala and Śūramāra, advanced to Bādāmi and probably Pulakēśi lost his life in one of these battles. By this victory, Narasimhavarma assumed the title Vātāpikoṇḍa (the conqueror of Vātāpi).

Subsequently, the kingdom passed into a state of 13 years eclipse. Pulakēśi II left behind five sons, namely, Ādityavarma, Chandrāditya, Vikramāditya I, Raṇa-ragavarma and Jayasīma.

Vikramāditya I (A.D. 655 - 681)

Vikramāditya I restored the kingdom from the confederacy of the Pallavas in about A.D. 655. He had to endure the inimical relation of the Pallavas of three generations, namely, Narasimhavarman, his son Mahendrarman and his son Paramēśvaravarman I. Vikramāditya marched deep into the Tamil country to occupy their capital Kāñchī.

Ādityavarma and his son Abhinavāditya were governing Uchchāśringa-vishaya which comprised parts of modern Chitradurga, Bellary and Kurnool districts, while Chandrāditya and his wife Vijayabhaṭṭārikā were administering the Konkan region. Vijayabhaṭṭārikā seems to be same as

Vijayāṅkā or Vijjakā who had the reputation of being an eminent Sanskrit poet.

Vinayāditya the son of Vikramāditya and also grandson Vijayāditya actively participated to a great extent in managing the State, especially in the absence of Vikramāditya from the capital on the military expeditions.

Vinayāditya (A.D. 681 - 695)

The reign of Vinayāditya was generally peaceful. He ably assisted his father in the campaign against the Pallavas and other southern countries. He was credited with levying tributes on Kavēra (or Kamera), Pārasika and Simhala kings. Kavēra which signifies the region of Kāvērī river seems to be the Pallavas. The conquest of two others is not certain. Further, defeating some paramount king in Northern India is ascribed to him. His son Vijayāditya helped his father in the campaign against Northern India, then once being a captive of the enemy. Hereditary subordinates, the Ālupas and Gaṅgas remained loyal during his reign. His daughter Kumkumadēvī (Kumkumamahādēvī) was married to the Ālupa ruler Chitravāhana.

Vijayāditya (A.D. 696 - 733)

As noted above, Vijayāditya, from his younger days, managed the domestic affairs properly on behalf of his

grandfather and father, especially at the time of their military expeditions. The reign of Vijayāditya was the longest and most peaceful and prosperous in the history of the Chālukyas, though the conflict with the Pallavas still continued.

Various cultural activities flourished through his reign. He had a generous desposition to all the religions. His mother Vinayavatī, the queen of the Vinayāditya installed the images of Brahmā, Vishṇu and Mahēśvara at Bādāmi. Vijayāditya built a Śiva temple called Vijayēśvara at Paṭṭadakal, now known as Saṅgamēśvara. His sister Kumkumadēvī caused to be constructed a Jaina basadi at Lakshmēśvara.

Vijayāditya defeated the king Paramēśvaravarman of the Pallavas and his son Yuvarāja Vikramāditya ably assisted him in this war.

Vikramāditya II (A.D. 733 - 745)

Vikramāditya II had practised three campaigns against the natural foes of the Pallavas. He conquered Kāñchī, which is testified by the pillar inscription of Kailāsanātha temple there, and made grants to Rājasimhēśvara temple (now known as Kailāsanātha temple) of that place without any destruction and plunder. Yuvarāja Kīrtivarman led the Chālukya army in the third expedition.



It was in his reign that the Arabs invaded into Gujarat which was a part of the Chālukya territories. Before coming to Gujarat (Lāṭa) the Arab arm^{ies} established themselves in Sind and captured the neighbouring regions. Avanījanāśraya Pulakēśi, son of Dharāśraya Jayasimhavarma of Gujarat branch of the Chālukyas, took an active part in repelling the strong Arab army. He was highly appreciated by Vikramāditya by conferring on him the titles of Dakṣhiṇā-patha-sādhāra (pillar of the southern country) and Anivartaka-nivartayitṛi (the repeller of the unrepellable).

Vikramāditya had married two princesses of the Haihaya (Kalachuri) family, that is, Lōkamahādēvi and her uterine younger sister Trailōkyamahādēvi. The queens eagerly patronised religious and artistic activities through constructing temples and rewarding architects, musicians and dancers. Lōkamahādēvi built a Śaiva temple named Lōkēśvara, now known as Virūpākṣa temple, while Trailōkyamahādēvi built Trailōkēśvara temple now named as Mallikārjuna.

Kīrtivarma II (c.A.D. 745 - 757)

As pointed^{out}/earlier, Kīrtivarma had attacked the lord of Kāñchī in his Yuvarāja days. Some inscriptions tell us that he became proficient in the use of weapons even in childhood. So the king Vikramāditya early nominated the son as Yuvarāja.

The conflict with the Pallavas also continued in the reign of Kīrtivarma. Due to these constant combats, the power of the Chālukyas became weak and exhausted, gradually. Taking advantage of this weakness of the enemy, Dantidurga of the Rashtrakūṭa family challenged the Chālukya army and routed the force of Kīrtivarma II.

Thus came to an end the long rule of the Chālukyas over the vast areas of the Deccan making room for another mighty dynasty of the Rāshtrakūṭas who practically continued the traditions of the Chālukyas.

Rāshtrakūṭas

Origin

It is interesting to note that there are not many theories regarding the origin of this family. As the term rāshtrakūṭa indicates, the early members of the family were provincial governors before Dantidurga rose to power. Further, there are evidences to show that they were originally associated with the present day Marāṭhawāḍā region of the Mahārāshtra State. The rulers of this family were known as Lattalūrpuravarādhiśvara, i.e., Lord of Lattalūra. It is Lātūr in the Osmānābad district of this region.

They also bore another title Kandhārapuravarēśvara, i.e., Lord of Kandhārapura which is modern Kandhār in the Nanded district of the same region.

The earliest inscription of the first ruler namely Dantidurga is found in this region only. One of the early rulers of this family, Kṛishṇa I, constructed the famous Kailāsa temple at Ellora which also is in the same region. All these facts go to show that the Rāshṭrakūṭas belonged to this region and were probably exercising the authority over this region as the provincial governors under the Chālukyas of Bādāmi.

Like the Chālukyas of Bādāmi, these rulers also belonged to the Kannada region and encouraged Kannada language and literature. Kannada literature grew considerably in this period and the famous Amōghavarsha Nṛipatuṅga, the author of the earliest known Kannada work called Kavirājamārga belonged to this dynasty. The poet (Ādikavi) Pampa belonged to this period. The number of Kannada inscriptions gradually increased in this period. Many of the rulers bore Kannada names like Gōvindara and Asagavve.

The real history of the Rāshṭrakūṭas commences with Dantidurga, though we get the names of his predecessors in the following order: Dandivarman - Indra I - Gōvindarāja - Karka I - Indra II - Dantidurga.

Dantidurga (c.A.D.735 - 756)

Dantidurga took advantage of the weakness of the Chālukya overlord during the reign of Vikramāditya II. It

is when the Arab army defeated the Maitrakas of Valabhi and the Gūṛjara Pratihāras and political situation around the Chālukya throne was also uncertain. Kīrtivarma II, the son of Vikramāditya II and the last ruler of the Chālukya family, was easily overpowered by Dantidurga though he continued to rule for some years during the reign of Dantidurga and probably until the reign of next king Kṛishṇa I upto A.D.757.

Besides the overthrow of the Chālukyas, victories against Kāñchī, Kalinga, Kōsala, Śrīśailadēśa, Mālava, Lāṭa and Laṅkā, are ascribed to him. But they are beyond historical certainty. However, credit goes to him for having established the independent rule of the Rāshtrakūṭa dynasty defying the Chālukya suzerainty over northern Deccan.

Kṛishṇa I (c.A.D.756 - 774)

Kṛishṇa I, the uncle of Dantidurga succeeded ^{to} the throne because the latter had no issue. Kṛishṇa I extended the Rāshtrakūṭa territory in all directions. He conquered the Chālukyas and did Kīrtivarma II to death. He also defeated Rāhappa to acquire Palidhvaja which suggested the latter's relation to the Chālukyas.

The expansion of the kingdom in the west meant the conquest of Koṅkan. Kṛishṇa placed this region in charge of Śaṇaphulla of Śilāhāra family as his feudatory. In his

southern campaign, there occurred many fierce battles with the Gaṅgas. It ended in victory for the Rāshtrakūṭas. Gaṅga Śrīpurusha was allowed to rule under the overlordship of Rāshtrakūṭa^S Gōvinda II, son of Kṛishṇa I, took a prominent part in this expedition.

Next expedition against Vēṅgī was entrusted to Gōvinda II. This region was formerly under the governorship of the Chālukya prince Kubja Viṣṇuvardhana. The decline and eclipse of the Chālukyas made the descendants of this prince declare themselves independent. Thus the new dynasty came to existence in eastern Deccan as the rival power of the Rāshtrakūṭas.

Gōvinda II (A.D. 774 - 780)

In spite of his efficiency at the affairs of the kingdom in yuvarāja days, his career as king was not successful. There is a dispute over the existence of civil war between Gōvinda II and his younger brother Dhruva. Some scholars think Gōvinda lost his life on the battle field at the hands of Dhruva. But it is probable that Gōvinda II resigned his official duties and entrusted the affairs of the kingdom to Dhruva even though he had a quarrel with his younger brother.

Dhruva (c.A.D. 780 - 793)

Dhruva was a great warrior who defeated the enemies in all directions. In northern India, there was a situation

of struggle for supremacy between Gūṛjara-Pratihāra king Vatsarāja and Dharmapāla of Bengal each seeking a capture of Kanauj. Dhruva took advantage of this opportunity of unsettled political condition. He proceeded northward crossing the river Narmadā and Vindhya range into Kanauj. He defeated Vatsarāja in a fierce battle on the way and further marched to Gangā-Yamunā doab where he inflicted a defeat upon Dharmapāla.

Dhruva fought a war against the Eastern Chālukyas also in Vēṅgī with the help of Arikēsari I, the founder of Vēmūlavāḍa Chālukya family.

Vishṇuvardhana IV of Vēṅgī side, had to be reconciled to acknowledge the overlordship of the Rāshṭrakūṭas besides the abandonment of some territory where was to be placed under the administration of Arikēsari I. Further the Vēṅgī king had to give the hand of his daughter Śīlabhaṭṭārikā to Dhruva for seeking friendly relation.

Dhruva also proceeded south to subjugate the Gaṅgas and the Pallavas.

The Gaṅga ruler Śivamāra II was caught to be in prison and his territory was placed under the rule of viceroy Kambha or Stambha, the elder son of the king Dhruva. The Pallava Nandivarman likewise acknowledged the Rāshṭrakūṭa authority and paid tribute to them. It is difficult to fix the date of these events.

Dhruva had four sons as ever known Karka, Kambha (Stambha), Gōvinda III and Indra.

Eldest Karka was ruling Khandesh region as viceroy, but died early. The second son Kambha, as already seen, took viceroyalty of Gaṅgavāḍī-96000. Dhruva abdicated the throne in favour of the third son Gōvinda. Dhruva's chief queen Śīlabhaṭṭārikā or Śīlamahādēvī was credited with the ability of governance. It is shown by the fact that she had issued grants in her own name without reference to her husband.

Gōvinda III (A.D. 793 - 814)

After the succession, Gōvinda III had to face the grudge among his brothers and feudatories. Chief of them was Stambha who formed an alliance with other potentates. Their number was twelve or thirteen according to the records.

Gōvinda III freed the Gaṅga ruler Śivamāra and persuaded him to work on his side. But contrary to expectations Śivamāra stood by Stambha along with the Pallava ruler. Gōvinda defeated the alliance of these rulers, who supported Stambha. After this event, Stambha was appointed viceroy of Gaṅgavāḍī. His younger brother Indra who took sides with Gōvinda was also appointed a viceroy of the Lāṭa region. The betrayer Śivamāra became prisoner again. After settling the domestic issues, Gōvinda turned his attention to the northern region in which the struggle between the Gūrjara-Pratihāras and the

Pālas had continued. In his absence, brother Indra operated the kingdom. Gōvinda, like the father Dhruva, defeated the Gūrjara-Pratihāra king Nāgabhaṭa and next Dharmapāla.

On his way back to the capital the child who would be the Amōghavarsha Nṛipatunga in future was born in the camp of Śrībhavana at the foot of the Vindhya or on the banks of the Narmadā. Gōvinda III interfered in the affairs of the Vēṅgī king Vijayāditya II when a discord ensued for throne between two brothers, one of whom supported by the Rāshtrakūṭas.

The Pallava king Dantivarman or Dantiga who turned hostile during Gōvinda's campaign to the north was defeated by the Rāshtrakūṭa army. It was in the capital Kāñchī that the Rāshtrakūṭa king received the submission offered by an embassy from Ceylon.

The queen of Govinda III was Gāmuṇḍabbe.

Amōghavarsha I Nṛipatunga (A.D. 814 - 878)

Next king Amōghavarsha I was too young to manage the affairs of the kingdom. There were many elements of rebellion in early years of the king caused by the rival kinsmen of the royal family, feudatories and state officials.

Tackling the chaos and troubles fallen on the boy king, the regent Karka of Lāṭa branch, a cousin of the king,

took measures to suppress the revolt and the turmoil all around. He restored order and secured the throne for Amōghavarsha by A.D.821 who appeared to have been in asylum for a few years.

The Eastern Chālukyas and the Gaṅgas were the target of the Rāshtrakūṭas. The former were hostile to Amōghavarsha in the days of Vijayāditya II, who desposed Bhīma Śaḷuki and secured the throne for himself. Abhorrence continued to the reign of his grandson Guṇaga Vijayāditya III.

Amōghavarsha defeated Vēṅgi side decisively in the battle of Vīṅgavaḷḷi near Stambhapuri modern Kambham (Cumbum) and in the Kurnool district/ensured the submission of Guṇaga to the Rāshtrakūṭas

Vijayāditya III

The Gaṅga throne then was borne by Rāchamalla I and his son Nītimārga Eṇeyanga in descending order. In the reign of Rāchamalla, Bankēśa, the general of the Rāshtrakūṭas governed the northern parts of Gaṅga territory and discharged full responsibility to quell the rebellion. Nītimārga Eṇeganga, taking advantage of the absence of Bankēśa who had been quelling the disturbance of Gujarat, restored the northern portion of his kingdom. But soon he had to face the counterattack made by Guṇaga Vijayāditya of Eastern Chālukyas then serving for Amōghavarsha as loyal feudatory.

Guṇaga, slaying Maṅgi of the Noḷamba family on his way to Gaṅgavāḍi, defeated the Gaṅga chief and compelled him into submission. Thus their relation was soothed. Further making sure of it, Amōghavarsha offered him the hand of his daughter Chandrōbalabbe.

Amōghavarsha was not a bellicose but religious man who patronised earnestly religion and literature. As already seen, he himself composed/work^a on Kannada poetics named Kavirājamārga.

The capital Mānyakhēṭa had been established and beautified in his reign.

Amōghavarsha ruled for over 64 years and died in A.D. 878. At the end of his rule, he had to face the revolt from his own son. And it is said that Amōghavarsha abdicated the throne in his favour.

Kṛishṇa II (A.D. 878 - 914)

Kṛishṇa II ascended the throne under the circumstances of turmoil caused by his feudatories. Bhōja of Gūṛjara Pratihāras invaded the northern region of the Rāshṭrakūṭas having a temporary advantage over Kṛishṇa II. The Rāshṭrakūṭa king obstructed the further proceeding of Bhōja on the banks of Narmadā with the aid of his namesake Kṛishṇa II of the Gujarat branch. But the attempt of Kṛishṇa to suppress the opposition of traditional foe of Vēṅgi Guṇaga Vijayāditya was in vain.



During the rule of the next Eastern Chālukya king Bhīma, even a tentative success of the Rāshtrakūṭa side had been gained by the activity of the general Baddega, the feudatory chief of Vēmūlavāḍa Chālukyas. Neither the Rāshtrakūṭas nor Vēṅgī side had decisive victory.

In the south the Chōḷas who had newly come to power took dominant part in place of the Pallavas. Kṛishṇa gave his daughter to the Chōḷa king Āditya I seeking friendly relation with them. To her was born a son named Kannara who could not ascend the throne. It appears to be the reason of the battle between the two powers, resulting in failure for Kṛishṇa II.

Reference is found to the existence of an Arab governor of Sanjan under Kṛishṇa II.

The king married the daughter of Kokkalla Kalachuri ruler of Chēḍī. Her brother Śankaragaṇa offered his daughters named Lakshmī and Gōvindāmbā to Kṛishṇa's son Jagattunga who predeceased his father.

Indra III (A.D. 914 -929)

Next ruler Indra III who was born to Chēḍī princess Lakshmī, succeeded his grandfather. He hindered an invasion of Paramāra ruler Upendra of Mālawā to the northern part of the kingdom.

The dispute of Gūrjara Pratīhāra concerning the succession of throne was exploited by Indra. But his dominance and capture of the capital of enemy did not last so long, Gūrjara ruler Mahīpāla restored his kingdom.

During the reign of Indra III, confused situation prevailed regarding the throne of Vēṅgi, partly caused by the Rāshtrakūṭa side. But it was impossible for Indra to maintain decisive influence upon them.

Amōghavarsha II (A.D. 929 - 930)

Next ruler Amōghavarsha II had very short reign. It appears that his younger brother Gōvinda IV usurped the throne by dethroning the brother. But there is little else to show definitely.

Gōvinda IV (A.D. 930 - 935)

Gōvinda IV could not acquire a good reputation because of his manoeuvre for the throne. It resulted in the formation of a conspiracy to make Amōghavarsha III ascend the throne led by Būtuga II, the brother of the Gaṅga ruler Rāchamalla III and Arikēsari II, a Chālukya prince of Vēmulaṅga. Consequently Gōvinda IV had to flee from the country.

Amōghavarsha III (A.D. 935 - 939)

It was in his aged years that Amōghavarsha III ascended the throne. His son Kṛishṇa III who was appointed Yuvarāja

took active part in internal and diplomatic affairs. They helped Būtuga II, the brother-in-law of Kṛishṇa III, to obtain the Gaṅga throne in place of Rāchamalla III.

Even though his mother and wife belonged to the Chēḍi family, Kṛishṇa attacked and defeated the prince Sāhasatunga of that family. And reference is found that the invasion into further north to the territory of Gūrjara Pratihāras was also undertaken by Kṛishṇa.

Kṛishṇa III (A.D. 939 - 967)

Kṛishṇa ascended the throne after the death of his father in A.D. 939. Then in the south taking the place of the Pallavas, the Chōḷa had showed rapid growth. Their territories were spreading over modern Nellore, North Arcot, South Arcot and Chingleput districts. The third ruler of the Chōḷa dynasty, Parāntaka I who challenged the Rāshṭrakūṭa paramountacy soon after his succession to the throne (A.D. 907). He defeated the Rāshṭrakūṭa army with the help of Gaṅga Prithvīpati in the battle of Vallāḷa. Consequently the Bāṇas and the Vaidumbas, loyal feudatories of the Rāshṭrakūṭas lost their kingdoms.

A fierce battle between the two powers took place at Takkōlam six miles to the south-east of Arkoṇam in North Arcot district. Exhibiting the greatest activity of Gaṅga

ally Būtuga II, it resulted in a decisive victory for the Rāshtrakūṭa side. Kṛishṇa assumed the title 'conqueror of Kāñchī and Tanjore'. The Chōḷa had to retreat from the main political scene for more than three decades until the time of Rājarāja I who restored the glory of the kingdom.

Next move was the expedition against northern India. The Gūrjara-Pratihāraṣ, the Chandēllas and the Paramāras of Mālwa were made to acknowledge the Rāshtrakūṭa suzerainty. Mārasimha II, son of Gaṅga Būtuga II was credited with this expanding influence of the Rāshtrakūṭas.

Kṛishṇa III intervened in the internal affairs of Vēṅgī, like most of his predecessors. After the death of Bhīma II in A.D. 945., there was a struggle for the throne among Amma II, the second son of Bhīma, Dānārṇava former's elder half-brother, and Bāḍapa son of Yuddhamalla II.

Amma II retained the throne for a considerable period. But it did not mean stability. He after all had to seek refuge in Kalinga.

Kṛishṇa was the last great ruler of the dynasty. After his rule the Rāshtrakūṭa power started waning due to the internal and external problems.

Khoṭṭiga (A.D. 967 - 972)

Kṛishṇa III was succeeded by his half-brother Khoṭṭiga whose reign was challenged by the northern enemy.

Paramāra Harsha Sīyaka invaded the Rāshtrakūṭa dominions and destroyed the capital Mānyakhēṭa.

The Gaṅga ally Mārasimha II recovered the capital for his overlord. But Khoṭṭiga died soon after this event.

Karka II (A.D. 972 -973)

When Karka II the last ruler of the dynasty ascended the throne, confusion and disorder was prevailing in the kingdom.

Taking advantage of this situation, Taila II of the Chālukya family overwhelmed the Rāshtrakūṭas and established the dynasty which was regarded as the restoration of the erstwhile Chālukya dominance all over the Deccan.

The above narration helps us to know as to how whole of the Deccan came under systematic administration through the mighty rulers of the Chālukyas of Bādāmi and the Rāshtrakūṭas. The Deccan came under the rulers of the Mauryas who obviously introduced a good system of administration placing the different regions under the provincial governors. The tradition was continued by the Sātavāhanas and the Kadambas. A clear picture of administration emerged with the rise of the Kadambas who established different headquarters in different regions of the kingdom for the efficient administration and effective control and management

of different regions. The Chālukyas of Bādāmi perfected the system on the basis of older tradition. The kingdom was divided into different provinces some of which were governed by the members of the royal family and others by the appointed governors. Some others were held by the feudatory families in a hereditary way.

Bigger provinces were divided into smaller units which were administered by small officers at different levels.

A pattern was clearly set up for the administration and control. And the same was continued by the Rāshtrakūṭas which perhaps became more elaborate. The same system continued with further elaboration and a few changes, in the subsequent centuries in the Deccan.

With this background we proceed with the study of administration in the two kingdoms which was practically the same in both of them.

REFERENCES AND NOTES

1. JESI, VIII, p.101
2. Indian Historical Review, XIV, pp.36-42
3. JESI, I p.34
4. EI, XLI, p.154
5. For example, see Banavāsi Inscription, EI, XXXIV pp.239-42
6. Śrīkanṭhikā, (1973), pp.61 ff
7. For a discussion on this point, see Ramesh K.V., Chalukyas of Vātāpi, pp.19 ff.

CHAPTER III
SYSTEM OF ADMINISTRATION IN
THE DECCAN BETWEEN A.D. 6th-10th CENTURIES

Having given a brief account of political history of the period under study, in the background of the development of the course of history from the beginning, we now proceed to examine the system of administration in the Chālukyas of Bādāmi and the Rāshtrakūta kingdoms. This will help us in understanding of the historical and administrative geography of the period which is the main theme of our study.

The State

Several theories on the origin of State in India have been propounded by modern scholars on the basis of large number of sources that are available for study. We do not have to go into details since by the period pertaining to our study, the pattern of administration had taken a concrete shape and set form almost throughout the country on the basis of particularly the Arthaśāstra of Kauṭilya. Suffice it to say that the State originated in India to meet the genuine needs felt by the people for an organised society with safety and security, which are most essential

requirements for the well-being of the people. The Mahābhārata speaks of three stages; [1] a stage when there was no king and no kingdom, no punishment and nobody to be punished (na rājā na rājyam, na daṇḍō na daṇḍyah) [2] a period of chaos and lawlessness (arājyakaṭva) when might became right and innocent people came to suffer and [3] consequently people desired for a leader who would set the society in order and provide the most necessary safety and security.¹

Thus it was this need that gave rise to a leader which office developed into that of kingship which further transformed into a hereditary one.

Political theorists conceived of a State which consisted of seven inevitable and inseparable constituents, coordination and co-operation among which helped a State to run smooth. The wisdom of this concept lies in the fact that no constituent would claim superiority over the other and each had its own exclusive and cooperative function to perform. Clear goals were set for a State and they were prajāhita and prajāasukha, well-being of the people and happiness of the people. Thus, the aim of the State was the establishment of a welfare State based on internal safety and external security and ensuring prosperity.

The pattern of administration was fashioned accordingly, the best example of which can be seen in Arthaśāstra of Kauṭilya. This became the model for all the kingdoms that followed for several centuries including the kingdoms of the Chālukyas and the Rāshtrakūtas with which we are presently concerned.

Kingship : Succession

In this scheme, the king was the first constituent as the head of the State. Heredity had already come to stay and it was accepted in theory as well as in practice. But ability was the most essential criterion for assuming this office. There are good examples in the history of both the Chālukyas of Bādāmi and the Rāshtrakūtas which illustrate this point.

It is well known that there was some hitch in the succession of Pulakēśi II to the throne. It is said that when Pulakēśi's father Kīrtivarma I died, Pulakēśi was too young to shoulder the responsibility of the State. Therefore his uncle Maṅgalēśa was charged with the administration of the kingdom. According to the practice of hereditary succession, after Pulakēśi came of age he was to be coronated. But Maṅgalēśa planned to bring his own son as the next ruler. This situation was not permissible to Pulakēśi who was the rightful heir to the throne. The ministers and other

dignitaries also might not have approved of the action of Maṅgalēśa. Consequently Pulakēśi mobilised the forces in his support and fought with Maṅgalēśa and got back his throne. If this incident upholds the hereditary right, the example of Gōvinda II of the Rāshtrakūṭa family, insists on the necessity of ability. In this example we are told that Gōvinda II succeeded to the throne in the normal course and ruled ably for sometime. The sources indicate that the latter part of his rule was marred by his inefficiency. As a result, he had to abdicate the throne, entrusting the responsibility to his younger brother Dhruva. Similar was the case with Gōvinda IV who perhaps ^{be} had to / forced out of power because of his inefficiency.

There is another example in the Rāshtrakūṭa history which shows that ability was preferable to mere heredity. We are told that Gōvinda III had an elder brother named Stambha or Kambha who was made the governor of Gangavāḍi. The kingship was given to his younger brother Gōvinda III contrary to the practice of hereditary succession. The specific reasons for this action are not known but obviously ability must have been the criterion for the choice.

Position of the King

Indian monarchy is being rightly considered as constitutional monarchy, in the sense that the king could

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not enjoy absolute authority. Theoretically he was the supreme head of a State. He was even called the god on earth. Yet he was enjoined to function according to the dictates of law and practice. He was to protect the dharma and he had to subject himself to the dharma.

Thus when he was bound by restrictions of the dharma, he could not enjoy the absolute unquestioned authority. Further, he was only one of the constituents of the State and he could not claim to be the State himself. At every stage in administration he had to depend upon the other constituents such as the amātya, the highest office in a State, normally known as the minister. Kauṭilya declared that administration is not possible without the help of the amātyas (sahāya-sādhyam rājatvam).² Most of theoretical works decry a king who thought that he could manage the show himself. Further, while he was a maintainer of law, he was subjected to law himself. Nobody, not even the king, was above the law. Thus even though the king was given a superior position to the extent of being called a god on earth, his authority was not absolute.

The Chālukyas and the Rāshtrakūṭas were no exception to this principle. It is well known that by the time we come to the period of our study, monarchy had become the

only system of government and the position of the king grew stronger and stronger. Even a supernatural position was ascribed to him by imagining mythical genealogy tracing the descent of the king to one or other god or superhuman hero. High sounding titles came to be assumed indicating superior and supernatural position such as paramēśvara, paramabhaṭṭāraka and the like. Yet the basic idea that the king was to work for the good of the people was not lost sight of. The records of both the dynasties show that the kings were of religious disposition and claim to be the protectors of the dharma.

Pulakēśi I built the fort 'for the good of the whole world' (bhūtayē bhuvah).³ Kīrtivarma I is credited with protecting the people through following the code of established social order.

Qualifications

When a king had performed the most important function of protecting a kingdom and leading it to prosperity, it was natural that he had to acquire the necessary ability and expertise to manage well. The ability and expertise with regard to the affairs of a State could be acquired through education, training and experience. The political theorists

have naturally prescribed several qualifications and the mode of acquiring these qualifications.

One essential qualification of a king was that he was to be a well-read person. It was necessary for him to acquaint himself with the Vēdas, Dharma-śāstras, literature and the like, which enabled him to handle the situation ably. A king who does not know what is dharma he is not able to distinguish between dharma and adharma. Unless he knows what is law he would not be able to describe what is unlawful. He should know naya so that he will be able to know what is anaya.

Kauṭilya therefore, prescribes a course of study which includes Trayī, Ānvikshikī and Danḍanīti, that is, the three Vēdas, philosophy and polity. He also prescribes Itihāsa (history)⁴ which provides with examples of early personalities. They served as lessons to the king to follow the right path avoiding the mistakes committed by others. Another qualification was the theoretical knowledge and practical experiences in the art of administration including warfare. These, the king had to acquire through the study from the learned scholars (vakṛi) and from the persons with practical experience (prayōkṛi). Expertise in warfare was, of course, the most essential qualification for the ruler. This was obviously because of existing political conditions when wars with neighbouring kingdoms were of frequent occurrence.

The epigraphical records of the Chālukyas and the Rāshtrakūṭas do show that the kings of these families stood up to the expectations of the theorists about expertise in the warfare. There is ample evidence to show that each one of the rulers was a great warrior and fought several wars. Though the details of training received by them are not fully available to us, there is no doubt that they had mastered the art of warfare through training and experience.

Pulakēśi I was able to establish an independent kingdom of his own. Pulakēśi II conquered the whole of the South India and even confronted the mighty Harsha of the north. Vikramāditya I resurrected the kingdom from the Pallavas. Vikramāditya II could make deep inroads into the Pallava kingdom touching even the capital of Kāñchī itself. Gōvinda III is well known for his military superiority in the contemporary India. Kṛishṇa III could overrun the Chōḷa kingdom and establish his hegemony there, for quite some time. These are only a few examples to show the ability of the Chālukyas and the Rāshtrakūṭas on the battle field. This could not be acquired without proper education and training.

For example, the Nerur plates of Maṅgalēśa⁵ describe Pulakēśi I as not only the performer of great sacrifices

but also learned in śāstras and kāvyas. The plates say that he had mastered Mānava-Dharmaśāstra, Purāṇa, Rāmāyana, Mahābhārata, Itihāsa and the like. In the matter of daṇḍanīti he was equal to Bṛihaspati who was traditionally known as great exponent of daṇḍanīti.

Same was the case with Kīrtivarma I who is described as having mastered all the subjects required for a king: Sarva-śāstr -ārtha-pāra-gaṇa-āvaśādhya-smṛiti-dhāraṇa-kuśala-budhanīh.⁶

Yuvarāja

Ability and qualifications were so essential for the successful kingship, that the political thinkers naturally thought of arrangement for the acquisition of the required ability and qualifications. That was done by creating a position of the office of Yuvarāja, i.e. heir apparent.

Kauṭilya and other authors prescribe a continuous and rigorous programme of training and education. When the son of the ruling king came of age, he would be designated as the Yuvarāja, the next ruler of the kingdom. It was done ceremoniously through the coronation for the purposes to be well-served by this arrangement: [1] officers and dignitaries of the kingdom would approve of the nomination and the people would know about it, [2] the king designate would

realise his responsibility and through constant exertion, qualify himself to don the new mantle of kingship at the appropriate time, [3] a third purpose was also served by this, viz., the question of succession would be settled, so much so the whole kingdom would know well in advance as to who would be the next king and there would be no scope for any dispute about the succession.

Further, the people would recognise Yuvarāja as such and treat him with respect. His position in the hierarchy was next only to the king though he treated with reverence the ministers and other officers who were senior to him in age and experience.

The period of Yuvarājaship was to be spent in study, training and assisting the ruler in administration and warfare. Kauṭilya enjoins that a Yuvarāja will spend the day usefully in studies, physical exercises and acquire knowledge of statecraft through the ministers and other officials.⁷ The Yuvarāja was also appointed as the head or governor of an administrative division so that he would acquaint himself with the kingdom and the people and would be able to shoulder the responsibilities independently.

Thus the whole purpose of creating this office was to prepare the future king who would be able to govern the kingdom ably in accordance with norms and traditions and

discharge the responsibility in an appropriate manner. This system was followed down the centuries in successive kingdoms in India and we have some good examples in the history of both the Chālukyas and the Rāshtrakūṭas in this respect.

Kubja Vishṇuvardhana, one of the young^{er} brothers of Pulakēśi II was appointed governor of Vēṅgi region and another brother Dhārāśraya Jayasimha was nominated governor of Gujarat. Vinayāditya, the son of Vikramāditya I, assisted his father in administration and looked after the affairs of the State when his father was away on the battlefield. He also participated in wars. So also Vijayāditya, the son of Vinayāditya played a dominant role in the affairs of the kingdom even during the time of his grandfather.

There are indications that Vijayāditya engaged himself in a major battle against a north Indian ruler, as Yuvarāja. Inscriptions claim that he safely returned from northern expedition though no details about this event are known. Vikramāditya II's son Kīrtivarma II is said to have been credited with a successful expedition against the Pallavas as Yuvarāja.

As for the family of the Rāshtrakūṭas, Gōvinda II, son of Kṛishna I is described as an able Yuvarāja for taking a leading part in a battle against the Gaṅga ruler Śrīpurusha. The prince is also said to have led a successful expedition



against the Chālukya ruler of Vēṅgī. Inscriptions tell us that this young prince celebrated victory in the expedition on the confluence of Kṛishṇā and Musi rivers. Kṛishna II managed the affairs of the State from his Yuvarāja days because his father Amōghavarsha I was more disposed towards religious and spiritual activities. This practice of nominating the Yuvarāja was very common and it had the desired results also.

Duties and Functions

All the political thinkers of ancient India have placed the overall responsibility of the well-being of the kingdom on the ruler. He was expected to do anything and everything that was necessary to achieve this goal. At the time of coronation he was asked to take an oath declaring that he would protect the kingdom as though it was Brahmā himself; that he would follow everything which was dictated by dharma and dandanīti; and further that he would not do anything according to his own whims and fancies.⁸

The most important duty of the king was protection of the people. This included the protection of the kingdom from external dangers and protection of the people from internal troubles. This also included promotion of economic prosperity and cultural development.

One theorist declares that the protection of the people was sacred duty as well. For a king protection of people was itself yajña, it was not necessary for him to perform any other yajña (prajāpalanam hi rājño yajñah).⁹

Protection necessarily involved fighting. Fighting was necessary to defend the kingdom from outside invasion, on the one hand. On the other hand, the king was also expected to expand his territory which anticipated his fighting ability and military strength. It was therefore necessary that he was to be competent to fight several battles in his career as the king.

Maintaining internal safety and security was the responsibility of the king. This included maintenance of religious harmony. India had been a land of many religions from very remote times and people ^{have} followed different religions have been living together from centuries. Protection and patronising all the religions was his bounden duty. Whatever may be his personal affiliation he was to protect the interest of all the religions through liberal grants, construction of temples, and the like.

It was the duty of the king to help the people to achieve his goals of life (purushārtha) such as pursuit of morality and values, (dharma) economic prosperity (artha) fulfilment of legitimate desires (kāma) and final emancipation (mōksha).

The king was wielder of danḍa, the authority to punish. This was necessary to maintain law and order, by punishing the wicked and protecting the noble ones. This was dushta-śikshaṇa and śishṭa-rakshaṇa for maintaining the harmony in the society. Absolute safety and security in the kingdom was the responsibility of the ruler. As Mahabhārata puts it, the conditions in the kingdom should be such that men, women and children could be able to move fearlessly (nirbhayāḥ) any where they liked, with all the ornaments on their bodies.¹⁰

An ideal kingdom would be like the one supposed to have been maintained by the king Aśvapati Kēkaya of Upaniṣadic days. He declared that there was no thief in his country, no bad persons, no drunkard, no person who had not done his duty, no person was not learned, no man who misbehaved and nowhere could be a woman of that type.¹¹

These were the goals set for the king and his duty included everything that was helpful to achieve these goals. This he discharged for achieving (yōgakshēma) of the people. Yōga stood for acquiring new things and kshēma stood for enjoying the fruits of acquisition.¹²

Promotion of religious activity, creation and maintenance of educational institutions, providing the welfare of

the teacher and students, facilitating economic prosperity and patronising cultural activity - all these formed parts of the duty of the king. As Mahābhārata sums up, 'sacrifice of the self, compassion towards all beings, understanding and protecting of all the people, redressal of the aggrieved and rescue of the oppressed - these constitute the duty of the king!'¹³

It is interesting to note^{that} these ideals which were set forth for the ruler were, by and large, followed by the rulers of different dynasties. We have numerous examples of kings in different dynasties, who stood up to these ideals. There are examples of learned kings like Pulakēśi I who claimed to be a learned scholar, well-versed in all the śāstras. We have the classical example of Pulakēśi II's daughter-in-law Vijayamahādevī who was ranked next only to Kālidāsa and even was called Karṇāṭa-Sarasvatī in the contemporary world.

Amoghavarsha Nripatunga of the Rāshtrakūṭa family was a man of religious desposition and a man of literature. He is reputed as the author of Kavirājamārga, the earliest known work on poetics in Kannada. Pulakēśi II patronised a poet like Ravikīrti who composed his praśasti in Sanskrit and who claims to vie with the famous poets Bhāravi and Kālidāsa.

As for the religious harmony, there is ample evidence in the form of architectural monuments and sculptures of the period. Bādāmi, Paṭṭadakal and Aihole, the famous centres of activity of the Chālukyas, contain temples of all religious faiths Śaiva, Vaishṇava and Jaina. Buddhism also flourished to some extent. It is not necessary to go into the details of these well known facts.

Hsuen Tsang and the inscriptions stand testimony to the economic prosperity of the Chālukya kingdom. Religion and literature grew abundantly in the periods of both the families. Cultural and educational activities fully blossomed. The temples of Śaiva and Vaishṇava faiths and also Jaina basadis were constructed in large numbers. The artistic creations like the caves of Bādāmi, temples of Paṭṭadakal and Aihole, caves at Ellora and above all the Kailāsa temple of Ellora bear ample testimony to the patronising of art and culture and religion by the Chālukya and the Rāshtrakūṭa rulers.

It is well known that both the Chālukya and the Rāshtrakūṭa kings were great warriors who not only defended their kingdoms from outside onslaughts but also extended their influence far and wide both in the south and in the north. Pulakēśi I founded the kingdom by defeating the Kadāmbas. Maṅgalēśa led his army far into the north. Pulakēśi II overran the whole of the south, and established supremacy even in north.

Vikramāditya II could capture the Pallava capital Kāñchī itself. So also the Rāshtrakūṭa kings made a mark in the contemporary political field. The Arab writer Sulaiman counted their kingdom as being one of the four great empires of the contemporary world. Dhruva, Gōvinda III and Indra III led their armies as far as the foot of the Himālayas and their horses drank the icy water of the Gaṅgā as inscriptions put it. Kṛishṇa III marched deep into the south and earned a name and fame as the conqueror of Kāñchī and Tanjāvūr (Kachcheyyūṁ Tanjaiyūṁ koṇḍa).

Thus it could be concluded that the Chālukya and the Rāshtrakūṭa rulers performed the duty and function adequately according to the ideals laid down by theorists.

Amātya, Highest Officer of the State

Next to the king, the amātya occupied a very important place in the state. The word amātya is generally translated as minister. But really speaking, amātya stood for the highest officer of the State appointed by the king. He was also known as mantri, sachiya and the like.

It is difficult to find details in inscriptions regarding the ministry or ministerial council or the designations as well as functioning of the ministers. Inscriptions contain only pieces of information here and there. So we have to conjecture the details of the

ministry in the period under study with the help of theoretical works.

All the political thinkers hold that the amātyas were indispensable for the conduct of administration and therefore they have rightly placed the constituent of amātya, next only to the king, in the saptāṅga scheme of the State. Kauṭilya for example, says that smooth administration is not possible without the assistance of the ministers. According to him the State is a chariot and the king and amātyas are its two wheels. Just as the chariot cannot move with only one wheel, the State also cannot function smooth without the assistance of the ministers. (Sahāyasādhyaṃ rājatvaṃ cakramēkaṃ na vartate).¹⁴ Manusmṛiti states that when even a small work cannot be accomplished with a single handed effort, a kingdom cannot be managed by a king alone. Therefore Manusmṛiti enjoins: taih sārḍham chintayēt nityam i.e., the king should always discuss the issues with the ministers.¹⁵

There are also divergent views regarding the number of amātyas in a particular State. Manusmṛiti prescribes 7 or 8¹⁶ and Mahābhārata seems to concur/with some other authors giving the number of 5,7,8,12 and so on.¹⁷ But it can be easily seen that it is not possible or correct to prescribe the exact number of amātyas in a particular State. It is bound to be according to the need of the times. Rightly therefore Kauṭilya

does not prescribe any specific number, he says that it depends upon the need of the State (yathā sāmārthyam).¹⁸

It is certain that more than one amātya was found in a State, since the administration required the assistance of many of them. Sometimes we do get a reference to such term as parishad which stood for the council of ministers or amātyas. One of the edicts of Aśoka mentions parisā which stands for parishad and the context shows that it denotes mantri parishad.¹⁹

The Designations of Amātyas

When there were more than one minister or amātya in a kingdom, naturally the work would be distributed among them. And there would be different ministers attending to different types of work. But it is difficult to ascertain the different designations of such ministers or officers. Modern scholars like Dr.A.S.Altekar do use the term like prime minister, foreign minister, revenue minister and the like.²⁰ But it is difficult to make such a clear out classification on the basis of our sources. In this connection, general terms used are mantri, sachiva, amātya, pradhāna and so on. But on the basis of these, it is difficult to ascertain the designation or the hierarchy of the ministers or officers, though it can be presumed that such hierarchy could have existed. Sometimes we come across terms like pradhāna,

mahāpradhāna, sachiva, sachivōttama and so on. It is difficult to translate such terms as minister, chief minister, prime minister etc. on modern analogy. Therefore it may be concluded that the distribution of work among the ministers was indeed there and some sort of hierarchy could have existed but we have no clear evidence in this regard.

As regards the qualifications of the person to become the minister or officer, we have no clear idea. The general impression we get by reading the sources is that an amātya or minister was to possess all virtues coupled with ability and learning. On the basis of the theoretical works it can be concluded that loyalty, ability and learning were the most important qualities for a minister since the officer was meant for shouldering the overall responsibility of the kingdom, including warfare.

It is also to be noted that such amātyas or officers were necessarily expert warriors. Inscriptions speak of such ministers and officers almost always as daṇḍanāyaka or mahādaṇḍanāyaka. He is often described as the right hand of a king indicating his high responsibility.

Interestingly, some of the inscriptions sum up the function of amātyas as growth of a kingdom (rāshtrasya pushtih), contentment of people (savajanāsyā tushṭih),

increase of righteousness and fulfilment of all purpose (sakalārtha-siddhi).²¹ There are several statements in the inscriptions to show that the progress of the kingdoms depend upon the ability, hardwork and devotion of the amātyas.

Interestingly, Kauṭilya has evolved an ingenious method of ascertaining the ability, competence and loyalty of the ministers. He prescribes tests (upadhā) and advocates that the loyalty and virtues of ministers or officers were to be tested before responsibility was entrusted to them.²²

The upadhās were the tests of examine righteousness and loyalty (dharmōpadhā), the uprightness and incorruptibility (arthōpadhā), fearlessness and character (bhayākāmōpadhā). Obviously what Kauṭilya expected was that a person who was to be at the helm of affairs of the State and who was endowed with power and money was to be beyond all weaknesses.

Loyalty to the core, steadfastness, truth and honesty, carrying out the work of the State diligently and not falling a prey to human weakness were the basic requirements for an amātya, that is, highest officer or minister. One can easily appreciate the anxiety of Kauṭilya whose aim was the establishment of a Welfare State in which the amātyas would play a crucial role.

The function and responsibility of amātya were very wide. In fact the whole welfare of the State was his responsibility. While he was a competent administrator, he was expected to be an expert warrior also. Kauṭilya does list some functions for the amātyas²³ but all of them were to contribute to the increase of the prosperity of the kingdom.

Broadly speaking, the functions of amātyas were two-fold [a] advisory and [b] executive. The amātyas were well there to advise the king properly. The king would consult them on all occasions. Execution of the decisions taken through such consultations were the responsibility of the amātyas.

Coming to the practical side of it, that is, functioning of the amātyas in the kingdoms of the Chālukyas and the Rāshtrakūṭas, our sources do not give any theoretical details. But on the basis of the description of the different ministers, we can surmise that the ministers of the period did stand up to the expectations laid down by the theorists.

One very important officer we come across in both the kingdoms was mahāsandhivigrahika which term is normally translated as minister for peace and war. This meaning is allowed on the basis of literary meaning of the terms sandhi and vigraha but the exact connotation and signifi-

cance of the office is yet to be ascertained. He appears to have been associated with relationship with neighbouring kingdoms. He was also to advise the king regarding the entering into the treatise (sandhi) or declaration of war (vigraha). It is testified by the facts that mahāsandhi-vigrahika often accompanied the king in military expeditions and other important tours.

Apart from military duties, another function that this officer was associated with was the drafting of the texts of official praśastis and the grants which were engraved on the copper plates, issued to the donees. The Mitāksharā, commentary on the Yajñavalkya-smṛiti also speaks of this function of this officer as saṁdhivigrahakārī tu bhavēdyastasya lēkhakaḥ svayam rājñā samādīsthas-sa likhēd-rājaśāsanam.²⁴

The records of the Chālukyas of Bādāmi and the Rāshtrakūṭas mention mahāsandhivigrahikas who were the writers of the grants. Interestingly, as many as four mahasandhivigrahikas under the name Punyavallabha figure in the Chālukya records. Obviously all of them belonged to one family. They are Rāma-Punyavallabha in the time of Vinayāditya,²⁵ Niravadya Punyavallabha along with Rāma Punyavallabha in the time of Vijayāditya,²⁶ Anivārīta Punyavallabha in the time of Vikramāditya II,²⁷ and

Anivārīta Dhananjaya Puṇyavallabha in the time of Kīrtivarma II.²⁸

The names of some other mahāsandhivigrahika are also found in other records of this dynasty. This tradition was also followed by the Rāshtrakūṭas. Their records mention such names as sandhivigrahika Śrī Nārāyaṇa, the writer of Brāhmaṇapalli grant of Karka.²⁹ and mahāsandhivigrahika Vāsudēva alias Guṇabhara, the writer of Jethwai plates of Śīlamahādēvi.³⁰

Military Organization

Traditionally, army was composed of four wings and it was known as caturāṅga-bala. These four wings were padāti (infantry), aśvadala (cavalry), gaja (elephant) and ratha (chariot). Theoretical works like Arthaśāstra contain lengthy discussions regarding the composition, functioning and the like, of the army. Since all the kingdoms including those of the Chālukyas and the Rāshtrakūṭas followed by and large the same pattern, it is worthwhile to give some details here.

Kauṭilya advocates and insists upon strong military organisation in a kingdom. It was natural also because the political situation in those days was such that ~~one~~ kingdom used to invade another kingdom in order to expand one's own chakravartikshētra, that is, the area of supremacy and progress

forward the goal of achieving sārvabhaumattva (the position of supreme lord or emperor).

The history of the period under study shows that there were also continuous fights between the contemporary kingdoms. The examples of the Chālukya and the Rāshtrakūṭa rulers justifies this statement. The fights between the Chālukyas and the Pallavas and several wars of Gōvinda III, Kṛishṇa III with their contemporary rulers are well known.

It is therefore natural that political thinkers advocated the building up of strong army in a kingdom. This is true of almost all the mighty kingdoms like those of the Mauryas, the Guptas, the Chālukyas, the Rāshtrakūṭas, the Pallavas, the Chōḷas and so on.

Kauṭilya speaks of six types of padātī or foot soldiers on the basis of their training and ability in fighting. For example, he rates maula as best which can be understood as basic or the standing army, well-trained, well-equipped and ready to fight. According to him on occasions when this standing army might not be sufficient to meet the situation, emergency recruitment from different sources might become necessary. For example, he mentions bhṛitaka as a category of foot soldiers who were obviously hired ones for specific occasions. Next category was śrēṇī-bala which was borrowed

from the merchant guilds and which consisted of the guards employed for protecting the caravan and the ^{goods} enroute to different places. Kautilya suggests that the army of allies could also be borrowed in times of difficulty. This he calls mitra-bala. According to him, enemy soldiers should also be employed whenever a need arises. By this, perhaps, he means that the soldiers captured in war and imprisoned should also be made use of. This he calls amitra-bala. Last category of soldiers according to Kautilya is athavi or the tribal people who would be of some use in a war. They were something like mercenaries without any proper training.

Understandably, regarding the value of and utility of these different categories he places them in the descending order, the second being inferior to the first, the third to the second and so on.³¹

The cavalry consisted of well trained horses maintained by competent officers like the aśvasāadhanika who were not only competent fighters on horseback, but experts in selecting the right type of horses and training them. So also in elephant squads there were relevant officers like hastisāadhanika. Inscriptions of the period testify to the fact that large number of elephants and horses were employed in battles.

Rathas i.e., chariots were given importance as means of transport and also as means of fighting, for the soldiers using them. But inscriptions do not so much mention the rathas in connection with a battle, though the sculptures like hero-stones do depict soldiers standing on them.

Coming to the kingdoms of Chālukyas and Rāshtrakūṭas we do not get such technical details but literature and epigraphical records give ample proof of their maintaining huge army in general. We can easily infer that because of such large army only, both the Chālukyas and the Rāshtrakūṭas could build up such vast kingdoms.

The Aihole praśasti of Pulakēśi II describes the seige of the Banavāsi fort and states that the army surrounding the fort was so large that the fort looked as though it stood amidst the sea and, it being sthala-durga was converted into a jala-durga.³²

The Mahākūṭa pillar inscription extols the expeditions of Maṅgalēśa with large army. The Chālukya army had earned high reputation as Karnāṭaka-bala. The Rāshtrakūṭa rulers took special pride in stating that they put down this unconquerable (ajēya) Karnāṭaka-bala.³³

There are very interesting descriptions referring to the role of the famous horse in the Chālukyan warfare. That

was named Chitrakaṇṭ^{ha} which originally stood for a special horse of Vikramāditya I,³⁴ and later applied to the entire strong cavalry of the Chālukya kings.

Further, there is a reference to the falling of the large number of elephants which formed a part of the army of Harsha in his battle with Pulakēśi II.³⁵ This indicates that elephants did form a part of the army during this period.

The theorists do not appear to have considered navy as a part of the bala though it is well known that some of the kingdoms did fight naval battles. Kauṭilya mentions nāvādhyaksha which some scholars take to stand for naval chief, but the context in Arthaśāstra clearly shows that this officer concerned himself with trade through water.³⁶

There are clear references to naval fleet in the inscriptions of the Chālukyas. The Aihole praśasti, for example, states that Pulakēśi II vanquished the island of Purī in the western ocean by hundred huge sized boats resembling the elephants.³⁷

The same inscription also speaks of the conquest of Rēvatī-dvīpa by Maṅgalēśa which also must have been accomplished through the naval battle.

The contemporary Pallavas also maintained a navy which enabled them to reach far off lands in South-east Asia.

Thus indirectly only, we can get some information about the military organisation in the period under study. Military officers were generally known as sēnāpati or daṇḍanāyaka. As noted earlier, it is difficult to find out the hierarchy among such officers. Sometimes we come across in inscriptions terms like mahādaṇḍanāyaka and mahāsēnāpati which appear to have been used to extol the greatness of individual officers rather than indicating higher and lower status of officers. Mahāsandhivigrahika is another officer commonly figuring in inscriptions. Its significance is discussed above.

Forts formed an essential part of military organisation. They were important means of defending the capitals of the kingdoms, headquarters of administrative divisions and other strategic places. Kauṭilya and other authors advise the construction of different types of forts for the purpose of protecting. We have a reference to the construction of ajēya that is, invincible, fort of Vātāpi by Pulakēśi I. This forms a good example of Giridurga or the hill fort described by the writers.

As noted above, the Aihole praśasti refers to the fort of the Kadambas at Banavāsi. Remains of many such forts can be seen even today. Most of them are either renovated or rebuilt in subsequent centuries, so much so, it is difficult to locate today any of the Chālukya or the Rāshtrakūṭa forts.

Finance

Collection and management of finances were of course, the most important aspects of administration. Kauṭilya declares rightly that all activities anticipate and depend upon the finances. Kōśamūtāḥ kōsapūrvāḥ sarvārambhāḥ.³⁸ According to him, State treasury should always be full. Thus he mentions several sources of revenue and also advocates several means of increasing the financial resources.

In ancient kingdoms, hereditary wealth was considered a source of income and so also, the wealth acquired through conquests and collected through tributes. But these were sources of uncertain nature. The regular sources were taxes levied on land, agriculture, trade, industries, transport and so on.

Of these, the tax on land and agricultural produce yielded major revenue. There are elaborate descriptions about taxation in the Arthaśāstra. And the same pattern of revenue administration was followed by the later kingdoms also. We do not get elaborate details about the subject in the records of the Chālukyas of Bādāmi, but later inscriptions such as those of Chālukyas of Kalyāṇa give many details. On the basis of that we can infer that similar system existed in the earlier period also.

We need not go into the details of the question of individual ownership of land in ancient India. Though there is some controversy regarding this question, there is clear evidence to show that individual ownership of land was recognised by the State though ultimate right vested in the State itself. Individuals were entitled to purchase or sell a land or to mortgage or donate it. There are examples to show that when a king desired to make a grant of land, he would ascertain its owner and purchase it from the owner for a price.

To fix land revenue, the land was classified into different categories depending on the nature of soil, its fertility and irrigational facilities. While recording the grants of land, an inscription of Vijayāditya mentions black soil, red soil and wet land.³⁹ The rates of taxes were fixed accordingly. For fixing the rate of tax, land was measured and units fixed. A survey of inscriptions shows that there was no uniform standard of measurement of land throughout the kingdoms. Different standards were used in different areas. It is however interesting to note that terms denoting such units were common throughout the kingdoms. The Chāḷukya and the Rashtrakūṭa inscriptions mention nivartana and mattar and Kamma as the common units of agricultural land. For measuring the lands rods of different sizes were used.

There is reason to believe that tax was levied on agricultural land and so also on the agricultural produce. Taxes were paid in cash or kind. Kara and tera were the usual terms indicating tax. The term bhāgākara which occurs in inscriptions seems to indicate a portion of produce to be given as tax.

Sales and purchase tax also yielded considerable revenue. Śulka or tolls were to be paid on mercantile goods entering into a market town. Tax was levied on sales as well as purchase of goods.

Collection and management of revenue was handled by relevant officers who were known as śulkādhyaksha. In Kannada inscriptions the term occurs as sunkādhikāri and sunkapergade. There were several officers of this type with different grades and different jurisdictions.

Provincial Administration

An interesting feature of administration of the early Indian kingdoms, is division of kingdom into smaller groups like provinces and keep them under the administrative charge of different officials. Kautilya advises that administrative units be formed by grouping particular number of villages for facility of administration.⁴⁰ This pattern came to be followed right from the Mauryan days down the centuries in



all the ancient and mediaeval kingdoms of the country. Thus we find several administrative divisions and subdivisions with their own headquarters in the period of our study also, under the Chālukyas and the Rāshtrakūṭas.

One peculiar feature of this provincial administration in the early days is existence of two types of provinces; [1] the administrative units directly under the charge of the officers nominated by the king, and [2] the provinces which were hereditarily governed by the subordinate chiefs of feudatory families. In the former category the king used to appoint the Yuvarāja or the other member of the royal family as the governor of such provinces. Sometimes the ministers also used to be in charge of such provinces.

In the Chālukya family, for example, Kubja Vishṇuvardhana, the younger brother of Pulakēśi II was appointed at first, the governor of Satara region and later of Vēṅgi region. Dharāśraya Jayasīṃha was placed in charge of southern Gujarat (Lāṭa) region.

In the Rāshtrakūṭa kingdom Stambha, the second son of Dhruva, was made the governor of Gaṅgavāḍi. Such provinces were under the direct supervision of the king and such governors. The office of the governor was transferable, to use the modern terminology, that is, the governors were shifted from one province to another as exigencies demanded.

The second category of provinces were ruled over as fiefs by some families and the headship of such fiefdom was held by the persons on the basis of heredity. It is interesting to note that they functioned as almost independent kingdoms, of course owing allegiance to the ruling monarch. Except for defence, the king would hardly interfere in the administration of such provinces. The feudatory rulers maintained their own army. They also had their own machinery of collecting financial resources and spent them according to their own plans. Only, they required to pay annual tributes to the king and lend their army to him during the war time.

Of course, the king would certainly interfere if there was an attack from outside or if the feudatory ruler himself revolted against the king. The modern concept of provincial autonomy was led to the extreme in such cases. There are good examples of such feudatory chiefs/^{who}remained loyal to the king and helped him in terms of difficulties. Many times they also entered into matrimonial relationship with the ruling families.

There are also examples of the feudatories turning unruly and even rising in revolt against the ruling king. In the days of the Chālukyas, for example, there were such feudatories as Kadambas and Mauryas who were loyal feudatories under the rule of Maṅgalēśa but rose in revolt at the time of civil war between Maṅgalēśa and Pulakēśi II.

Similarly there were such feudatory families in the Rāshtrakūṭa kingdom, as Challakētanās and the Gaṅgas. The former ruled over the Bankāpur region, and the latter in the Mysore region. Indeed, the Gaṅgas were at the one time rivals of the Rāshtrakūṭas but in course of time, they turned themselves to be loyal and faithful followers of the Rāshtrakūṭa kings. This is also true of the Chālukyas of Vēmulavāḍa who ably assisted the Rāshtrakūṭas in the military expeditions against the Eastern Chālukyas.

The provinces were further subdivided into smaller groups and kept in charge of lower officers who primarily owed their allegiance to their immediate master who was the feudatory chief and then only to the ruling king.

Village was the smallest unit of administration. It was kept in charge of village headman, i.e. grāmakūṭa or gāmuṇḍa otherwise called pergaḍe and hegḍe. He had other offices under his supervision.

A very interesting feature of village administration was the direct involvement of local people. We have several examples of villages where the local people directly managed their affairs. The government officials like pergaḍe assisted them in several ways. Such a system was found mainly in the villages donated to the learned men known as agrahāra. The assembly in the agrahāra was known as the sabhā and the

members were known as mahājānas. These mahājānas were highly learned and experts in all the śāstras and practical administration as well. It is not known if they were actually elected to the assembly, but they were elder and senior members of respective families.

This situation developed to a great extent in the neighbouring Pallava and later, the Chōḷa kingdoms. We have many interesting evidences to the effect that such local bodies were formed through actual election in the villages known as brahmadēyas which were the counterparts of the agrahāras in the kingdoms of Karnataka.

There are inscriptions belonging to the Chōḷa period particularly, which give details of the norms of election, mode of forming different administrative committees and the like. Though such details are not found in the sources of the kingdoms of the Chālukyas and the Rāshtrakūṭas, there is good reason to believe that here also an assembly functioned in a similar manner. The foundation of such a local self-government were laid in the Chālukya kingdom and further developed in the subsequent kingdoms of the Chālukyas of Kalyāṇa, the Sēuṇas and the Hoysaḷas.

It is worthwhile noting here another interesting and unique feature of administration of the kingdoms of Karnataka. That is the association of women with administration. There

are several examples in this and subsequent periods of women entrusted with responsibility of governing big and small administrative units. Such examples are rarely found in the contemporary kingdoms in the neighbourhood or elsewhere, outside the Karnataka kingdoms.

In the days of the Chālukyas we have the famous example of Vijjhaḥā or Vijayamahādēvi who was the daughter-in-law of Pulakēśi II. She issued independently in her own right, the Nerur copper plate grant.⁴¹ Incidentally, she was known as the foremost of the Sanskrit poets in the period. She was considered in ability, next only to Kālidāsa. And there are traditions to the effect that she considered herself as Sarasvatī or goddess of learning and called herself Karnāṭa Sarasvatī.

In the Rāshtrakūṭa period the example of Śīlamahādēvi the queen of Dhruva is outstanding. She was the donor of the grant recorded in Jethwai plates⁴² which were issued by her. She is described as Paramēśvarī and Paramabhaṭṭārikā. Rēvakanimmadi, the daughter of Amoghavarsha I was in-charge of the administration of Eḍdore-nāḍu in A.D. 837,⁴³ jointly with her husband Yeṛegaṅga Jakkīyabbe was a comparatively smaller but effective officer of Naḡarakhaṇḍa-70. Her husband who was the chief of this division died in a battle, upon which this office was entrusted to her. She is ascribed to have all the qualities required for an administrator such as prabhuśakti and is said to have administered the division heroically

(nija-vīra-vikrama-garbadim). Interestingly she handed over the charge of the division to her daughter before ending her life by sallēkhanavṛata.⁴⁴ Gaṅga B ūtuga II's mother Bhujjabbarasi was another such lady who was holding charge of the town known as Perbāḷu. Her son Mārasimha II was the governor of the Gaṅga country at that time. There are other instances of this type in this period.

It is worth noting that such involvement of women in administration was not merely formal or honorific. They actually conducted administration and at times led military expeditions also. Not only members of royal family but women hailing from ordinary families were also placed in charge as administrative heads of smaller and bigger regions. This practice became more and more common in the subsequent days of the Chālukyas of Kalyāṇa and further on also.

Coming back to the provincial administration, a unique feature is worth mentioning here. Formation of provinces for the purpose of administration was quite common from very early days in India as noted above. But a feature hardly noticed in the kingdoms outside the Deccan is affixing of numerical figures to the names of such divisions.

Generally provinces were named after their headquarters such as Banavāsi-maṇḍala, Puligere-nāḍu and the like. But

in addition to mentioning provincial headquarters, a numerical figure was also affixed, such as Banavāsi 12,000, Puligere-300 and the like. This unique feature will be discussed in the next chapters.

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CHAPTER IV
CREATION OF ADMINISTRATIVE DIVISIONS

Dividing a kingdom into big and small units for facilitating administration is an age-old practice, obviously because it had practical advantages. When a kingdom became very vast, it was indeed difficult to control more remote parts directly from the capital of a kingdom. It became necessary therefore to divide the kingdom into several groups of villages and keep a responsible officer in charge of such groups who, on the one hand, would be responsible for the regular administration of the group, and on the other, answerable to the ruling monarch. Thus a king would keep control over the whole of his kingdom through such groups of villages which can be loosely called provinces.

A study of the available material shows that no defined principles were formulated in creating such provinces. No uniformity either in the size of the divisions or number of villages to be included in it could be maintained in this regard. By and large decimal system appears to have been followed in this regard. Thus Kauṭilya speaks of groups of ten villages in charge of a revenue officer such as gōpa.¹

We also notice in the period of our study, divisions consisting of villages numbering 30, 70, 300, 1,000, 4,000, 12,000, 32,000 and the like. But there are exceptions. There are divisions of 12, 24, 32, 84 villages and the like which do not conform the decimal system.

Similarly Manusmṛiti, Vishnusmṛiti and Mahābhārata also suggest that the administrative divisions should be formed by grouping together 10, 20, 100 and 1000 villages.² Naturally such divisions were formed around a particular place which would acquire more importance and assume the position of headquarters. Such importance could be due to its being a strategic place from the military point of view, a trade centre, a place of religious significance and so on.

Thus Bādāmi became the capital of kingdom because of strategic position situated as it was amidst the hills. Puligere assumed its importance as the religious centre. Banavāsi was on the trade route. Therefore these two became the provincial headquarters. There are also other examples of this type in the period under study.

Such administrative divisions had their own nomenclature. In the period under study, the terms used in this connection were normally vishaya, dēśa, nāḍu, maṇḍala, bhōga and rāshṭra. In the earlier periods such as of the Guptas, the term



bhukti was very commonly used to denote a provincial administrative division, e.g., Puṇḍaravardhana-bhukti.³ Obviously the word bhukti which is derived from the root bhuj stood for a territory in the enjoyment of a particular individual in general, meant a territorial administrative division.

In some of the inscriptions of the Gupta period we come across the term like mārga indicating a division. For example the Sumaṇḍala plates of Prithivīvigraha mention Parakkhalamārga-vishaya.⁴ But such examples are not found in the inscriptions of the period of our study.

Further, there are some interesting examples in some inscriptions of the Vākāṭaka period where such divisions were named after the direction in which they were situated such as Uttara-rāshṭra,⁵ Pūrva-rāshṭra.⁶

In the early and contemporary Pallava and Chōḷa kingdoms also, these terms namely vishaya, rāshṭra and maṇḍala were used to denote such divisions. The word nāḍu also used commonly. There are of course Tamil terms like Kōṭṭam, Kurruṁ and vaḷanāḍu to denote these divisions.⁷

Now the question is, whether these terms connote any relative size of divisions, that is, is it possible to find out if some of these terms denote larger divisions than others. For example, was rāshṭra bigger than vishaya or was vishaya

bigger than dēśa? Dr. Altekar⁸, and following him, Dr. Dikshit seem to think that these terms indicated larger and smaller divisions. Dr. Dikshit, for example, seems to think that vishaya was generally smaller than rāshṭra on the ground that rāshṭra is mentioned first and then vishaya in the records of notifying a grant to relevant officers (rāshṭra-pati-vishayapati-grāmakūṭa). But he himself points out that in another case vishaya precedes the rāshṭra, which means his surmise that rāshṭra was bigger than vishaya does not hold good.⁹

Similarly on the same ground the opinion of Altekar that "rāshṭra was the largest administrative unit and vishaya was its subdivision" is also not correct. He also points out, contrary to his own view, that in the early Chālukya kingdom vishaya was larger than the rāshṭra.

On the basis of few inscriptions, Altekar further suggests that vishaya consisted of about 2000 villages and hamlets comparable to modern district. He further holds that the bhukti contained about "100 to 500 villages corresponding to modern taluk".¹⁰

But a careful study of the records shows that it is not possible to decide as to which term indicated the bigger division and which smaller. Altekar's suggestion that a Bhukti contained 100 to 500 villages is arbitrary and it

is a conjecture. For example there is a mention of the division Majjantiya-saptati-grāma-bhukti in the inscription of Konnur which consisted 70 villages only.¹¹ Further his view that in the Chālukya kingdom, vishaya was larger than rāshṭra, but in the Rāshtrakūṭa period there was the reversal of situation is also not justified. From the study of epigraphical records mentioning these terms, we can easily understand that these terms used to denote simply administrative divisions irrespective of their size. For example, from the early times to the later one, Kuntala which almost represented the Deccan is sometimes called vishaya and sometimes dēśa. Banavāsi division of 12000 villages is sometimes described as dēśa, sometimes as nāḍu, sometimes as maṇḍala and some other time as vishaya. Several other examples of this type can be quoted. Puligere and Belvola, each of which consisted 300 villages have been called dēśa, vishaya, and nāḍu in several inscriptions. Thus the conclusion is inevitable that these terms were more synonymous than indicating relative sizes of the divisions.

The size of a division appears to have mostly depended upon geographical conditions such as topography, fertility of land, facility of water and the like. In areas where such facilities were more, it would be inevitable that more number of people would inhabit there and naturally the administra-

tive division also would be bigger in size. For example Banavāsi-12000 which abounded in forest and there was facility of water supply also. Thus a fairly big division was formed with 12000 villages. As a contrast, the division of Karahād-4000 around modern Karād in Southern Mahārāshṭra State is comparatively in dry area with red-soil land and less irrigation facilities. The division was with 4000 villages.

In the period under study, most common terms denoting division are noted below. It is also to be noted here that, with more and more use of Kannada in writing inscriptions, more and more Kannada terms came to be used to denote such divisions.

Such of the terms like rāshṭra and bhukti are mostly restricted to Sanskrit records, particularly copper-plate grants. Bhukti is mostly found in the Rāshṭrakūṭa records. For example, Kopparaka-pañchaśata-bhukti is mentioned in the Samangad copper-plates¹² of Dantidurga. Further, Majjantiya-sapatatigrāma-bhukti and Pratishṭhāna-bhukti are referred in the Konnur inscription¹³ of Amoghavarsha I and Paithan plates¹⁴ of Gōvinda III, respectively.

There are a few references to rāshṭra in the records of the Chālukyas, Karmma-rāshṭra for example. While no concrete reference to rāshṭra is found in the Rāshṭrakūṭa records,



references to rāshṭrapati indicating the existence of the rāshṭras are common. In fact, the very term rāshṭrakūṭa stands for the head of a division like the grāmakūṭa which stood for headman of a grāma.

Nāḍu is the term which became more popular in Kannada inscriptions, such as Banavāsi-nāḍu, Puligere-nāḍu etc. The terms like dēśa, maṇḍala and vishaya are common to both the Sanskrit and Kannada records.

Coming to the literal meaning of these terms it is noticeable that some of them denote a region in general while some denote specific portion of bigger region. Rāshṭra and dēśa are very general terms applicable to both big and small regions. Vishaya and maṇḍala, on the other hand, denoted a smaller territory in a big region. Bhukti and also bhōga indicate a particular territory in the possession or enjoyment or in charge of particular person of authority. Thus it also denoted as comparatively smaller administrative unit.

Another factor in the formation of the administrative divisions was the hereditary fiefs held by some families under the ruling monarchs. This was indeed a peculiar and special feature of administration in ancient India. Normally administrative divisions were formed for facility of administration and governors were appointed by the king for

ruling over such divisions. But hereditary fiefs were created by granting some territories to individuals for enjoyment hereditarily for such reasons as loyalty, service and the like. Thus within a kingdom, many such hereditary fiefs cropped up and they were ruled over by those who are known as sāmantas or maṇḍalīkas i.e. feudatories or subordinate chiefs.

Similarly, territories of smaller chieftains conquered and annexed to a kingdom would also form an administrative division under the conquered chieftain if he accepted subordination to the ruling king. If he did not accept the suzerainty of the king, the latter appointed his own officer to administer such region. A good example of this type is the appointment of Stambha, the elder brother of Gōvinda III as the governor of Gaṅgavāḍī in the Rāshtrakūṭa period. Similarly in the Andhra region conquered by Pulakēśi II, the king appointed his brother Vishṇuvardhana as the governor of that region.

Thus it can be observed that a kingdom was divided into different administrative units with no particular principle regarding such formation. Geographical factors and administrative exigencies^{were} mainly responsible for fixing the size or extent of territories. There were also hereditary fiefs created through grants or by annexation through conquest.

There was a difference between these two categories of administrative divisions. The ones created by the king were directly controlled by the centre through the governors whose office was interchangeable, while administration of hereditary fiefs was controlled completely by the chiefs except that they owed allegiance to the ruling king and offered regular tribute to him. He was also expected to help him with army in times of war. The size of such divisions depended upon the original grant. Thus some of them could be big and some quite small. Such divisions also were termed vishaya, dēśa and the like. For example the Sēndrakas ruled over Sēndraka-vishaya, the Naḷas administered Naḷavadi-vishaya.

Thus as observed earlier, administrative divisions were created for practical reasons but no fixed pattern was laid for the formation in relation to the size or the number of villages included in them. Bigger divisions were divided into smaller ones depending upon the needs of the occasion. There^{were} sub-divisions consisting of as less as six or even two villages.

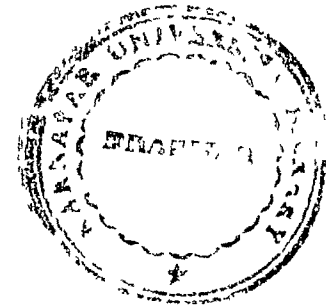
Normally such provinces or divisions were named after their headquarters as Banavāsi-dēśa, Pūnaka-vishaya, Saṃyāṇa-maṇḍala and the like, Banavāsi, Punaka (i.e., Pune) and Saṃyāṇa (i.e. Sanjan) being the headquarters of such division. But some times the divisions were named after the ruling

families such as Gaṅgavāḍi, Noḷambavāḍi, Sindavāḍi, Raṭṭapāḍi etc., Gaṅgas, Noḷambas, Sindas and Raṭṭa, being the ruling families. There are instances when the divisions were named after the specific regions like Nāgarakhaṇḍa-vishaya and Eḍedore-nāḍu, Nāgarakhaṇḍa and Eḍedore standing for specific regions. Some times the divisions got their names through the types of agricultural land such as Beḷvola-vishaya, Kisukāḍu-nāḍu etc. Beḷvola meaning fertile land and Kisukāḍu standing for red-soil land. In Vakāṭaka period we get an example of a division being named after the deity Pravarēśvara as Pravarēśvara-Shaḍvīmśati-vāṭaka.¹⁵



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CHAPTER V
SIGNIFICANCE OF NUMERICAL SUFFIXES ADDED TO
THE NAME OF THE DIVISION

While the formation of provinces or administrative divisions was a routine practice for having effective control over the different parts of a kingdom, an ingenious innovation commenced particularly in the kingdoms of the Deccan is worthy of note here. This innovation consisted in suffixing a numerical figure to the name of the division. A particular place would be designated as the headquarters of province and area around that would be formed into a province, with a specific number of villages included in it and the number specified in the name itself.

Thus the provinces like Karahāḍa-dēśa, Banavāsi-maṇḍala, Beḷvola-vishaya and the like, came to be called as Karahāḍa-chatussāhasra (Karahāḍa-4000), Banavāsi Pannirchhāsira (Banavāsi-12000), Beḷvola triśata or mūnūru (Beḷvola-300). We shall discuss here the significance of such suffixes and the possible purpose in this innovation.

It is worthy of notice here that this system was more or less peculiar to the kingdoms of the Deccan such as the Chālukyas of Bādāmi and the Rāshtrakūṭas. Interestingly, this practice became more and more common in the subsequent kingdoms such as those of the Chālukyas of Kalyāṇa, the Sēuṇas and

the Hoysaḷas. Further it is also worthy of note that this practice was almost absent or at least too insignificant in the kingdoms around the Deccan, such as Andhra and Tamil Nādu. If this practice is noticed in such kingdoms like those Kākatiyas or the Chōḷas, it can only be ascribed to the influence of the Deccan kingdoms.

Antiquity of this practice

In the earliest of the Deccan kingdoms, namely, the Sātavāhana kingdom, the general term we come across to note an administrative division was āhāra. For example Sōpārak-āhāra¹, Gōvadhan-āhāra², Māmāla-āhāra³ and Paithāṇa patha⁴ and the like.

In the Vākāṭaka kingdom of the succeeding centuries in the upper Deccan and beyond, the normal practice was to call such divisions as rāshṭra, rājya, vishaya etc. But there is solitary instance of use of numerical figure in a Vākāṭaka inscription⁵. It is Pravarēśvara-shadvimśati-vāṭaka i.e. Pravarēśvara-twenty-six vāṭaka. This occurs in relation to a grant of two villages made to a brāhmaṇa who is described as the resident (vāstavya) of Pravarēśvara-shaṭvimśati-vāṭaka. Here vāṭaka stands for the name of a village. It is suggested that the division was named after the deity which was installed by the Vākāṭaka king Pravarasēṇa I.⁶ Here Vāṭaka appears to have been used in the sense of a vishaya. This



means that the donee was a resident of this division of twenty-six villages.

It is also worthy of note that no instance of number being associated with a territorial division is found in the Gupta records. This system of suffixing numerical figures is conspicuously absent in the kingdom of Kadambas also who were the contemporaries of the Vākāṭakas. But then, we see the introduction of this system in the days of the Chālukyas of Bādāmi. The earliest reference to such numerical figures is found in Bādāmi Chālukya period in the famous Aihole praśasti where Pulakēśi is said to have become the master of three Maḥārāshtrakas, consisting of 99000 villages.⁷

Significance of numerical suffixes

There have been several speculations regarding the significance of the numerical figures suffixed to the name of the territorial division. Before coming to any conclusion we examine here the different views regarding this subject. It was suggested long back by B. Lewis Rice that the figure indicated the revenue⁸ of a particular division, and the number stood for a number of gold coins collected by way of revenue. Altekar rightly disagreed with this view on the ground that, [1] the revenue was collected both in cash and kind. Therefore the figure would not stand for coins only; [2] there were divisions associated with very small number

such as 70, 30, 12 etc., and the revenue of even as smallest division would not be as low as these figures.⁹

Another suggestion that was made was that the figure would stand for the population of a particular division. As Altekar points out,¹⁰ this suggestion does not hold good because again, of the division being associated with very small number such as 12 which could not remain static over centuries. But the numerical figure associated with the divisions continued to be the same for centuries. There is one expression in the Gāṅga inscription which refers to Gaṅgavāḍi as Shannavati-sahasra-vishaya-prakritayah¹¹ that is prakriti or people of Gaṅgavāḍi-96000 vishaya. Here there is a reference to the people of the Gaṅgavāḍi division but certainly not all the people or the population of that division. What the record means is that the people of Gaṅgavāḍi-96000 division were witnesses to some transaction.

In fact on the face of it, there is a very simple explanation, that is, the figure stands for village or precisely grāma, whatever it may mean. In large number of cases along with the number, the word grāma is mentioned. For example Aihole praśasti of Pulakēśi II¹² mentions that after his conquests, Pulakēśi became the master of three Mahārāshtrakas consisting of 99000 grāmas (Mahārāshtrakānām-navanavati-sahasra-grāma-bhājam trayānām). This means that he became the master of three Mahārāshtrakas consisting of

of 99000 grāmas. Here the figure refers to the vast area of Chālukya empire excluding the east coast and extreme south, as we have shown below in Part-II of the thesis. The area being very vast, the number may not sound too exaggerated though from the modern standards of size of the village, the number may appear to be too big. There are several other examples where the grāma is specifically mentioned. In some cases, a list of such villages is also given. In a later instance of a division called Kolānūr-30, all the 30 villages are enumerated and most of them can be identified also. Thus in our opinion, whether the number is big or small, it refers to grāma alone. Only what remains to be decided is the problem of the size of grāma. When we translate the word as village, obviously a modern village of a fairly big size comes before our mind and the figures such 32000, 96000 etc. appear to be exaggerated. But we should remember that never has ^a standard size for a village been fixed, not even today. There are some villages which are so big as to be called small town and some which consist of only a handful families. Depending on the geographical conditions, such as facility of water, usually large number of villages are found scattered in a vast area. Further a grāma could be of very small size consisting of one or two families only. Even today this phenomenon is noticeable in the coastal regions such as North and South Kanara districts of Karnataka.

In the light of this it is worthy of considering the suggestion of Dr. Pran Nath that number stood for an estate. What Pran Nath seems to understand from the term grāma is one estate owned by an individual, perhaps whether or not inhabited.¹³ Because it seems that he takes an estate to mean a unit of cultivable land. This does not necessarily indicate the habitation of people there. For example he explains the expression "Kundavura thirty" as thirty revenue estates taxable by the government.¹⁴ But the correct explanation is that the number stood for thirty inhabited units consisting of revenue estates owned by people. In our opinion grāma essentially means an inhabited place with however few people having their own piece of land. Such grāmas could be very small in size. For example even one family with some land in their possession would mean a grāma. Perhaps this is what is meant by ekabhōga-grāma quoted by Pran Nath. Thus any number of such grāmas could have been situated in a given area. Therefore in our opinion a grāma was indeed a village inhabited by people, sometimes with such a small number as one family.

Now it is worthwhile in this context to refer to the suggestion of J.F. Fleet. In a simple way, he explains that the numerical figure suffixed in case of small number it stood for actual number of villages in the division. But

when such number is very large, he remarked that it was very exaggerated figure depending on some prevalent tradition.¹⁵

Another suggestion made by B.Lewis Rice was that the figure 1000 stood for a nāḍ. Thus Banavāsi 12000 meant that the division of Banavāsi contained 12 nāḍs.¹⁶ This opinion is indeed supported by Dr.G.S.Dikshit¹⁷ but in our records there is no indication of any such two fold explanation at all. It is wrong to think that the early administrators suffixed some figures indiscriminately because it was a system regularly followed and there could not be any vagueness or exaggeration about it.

Thus finally the numerical figures suffixed to the territorial division represented grāmas or villages only. So far as the big number like saptārdhalaksha and sapāda-laksha the explanation has to be different since such numbers of grāma, however small in size, could not be included in one given area. We have therefore to explain the figure in a different way, that is, probable interpretation that very big number appears to suggest the revenue. Here one very significant expression figuring in an inscription is worthy of notice. In an inscription from Mudiyanur Bau there is an expression of Andhra-maṇḍala as dvādaśa sahasra-grāma-sampādita-saptārdhalaksha-vishaya.¹⁸ The expression seems to mean a division called Andhramaṇḍala-



12000 vishaya yielding revenue of seven and half lakh coins. Here the term saptārdhalaksha or seven and half lakhs may stand for the revenue amount. But on this ground it is not possible to generalise that every numerical figure stands for revenue amount. This is the solitary example where such clear indication was given. It is possible therefore to think that such big number as saptardhalaksha or sapādalaksha indicated the revenue yield. It is significant to note that the concerned vishaya is described as dvaḍaśa sahasra-grāma-vishaya indicating number of villages comprised in it.¹⁹

Thus our explanation is that basically the numerical figures do indicate the number of grāmas only, included in a division. So far as very big number is concerned such as saptārdhalaksha it appears to indicate the revenue yield in that territory.

The purpose of suffixing such numerical figures was obviously to facilitate revenue administration. A revenue officer was expected to know the approximate revenue yield and the numerical figures would readily supply him the number of villages in a division on the basis of which he could easily estimate the revenue yield.

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2. Ibid. No.1124
3. Ibid. No.1106
4. Ibid. No.988
5. CII.V,No.5,line 14
6. Ibid. p.xxxv
7. EI. VI,No.1,p.6, The meaning of this expression is discussed in Part-II.
8. Bhandarkar Commemoration Volume,pp.238-9, quoted by Altekar A.S., Rāshtrakūṭas and Their Times,Poona,1967 p.139.
9. Altekar A.S., Ibid.,pp.139-40
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INTRODUCTION

In this part of the thesis which is the core of our research we have tried to collect as much information as possible from different sources and to locate the various geographical - administrative divisions, which existed during the period and the region of our study. As we have shown below, in the early phase of the history of the period of our study, the region we have taken up for study was broadly divided into three geographical regions such as [1] the area between the Narmadā and the Gōdāvari, [2] the area between the Gōdāvari and the Kṛishṇā-Tungabhadrā and [3] between the Kṛishṇā-Tungabhadrā and Kolar region in Karnataka.

In course of time the area below Kolar down to the river Kāvērī became the part of last region. Similarly eastern Andhra was also added. But soon this region grew into an independent kingdom of the Eastern Chālukyas of Vēṅgi. Broadly excluding eastern Andhra, the above three geographical regions formed the empire of the Chālukyas of Bādāmi and their successors, the Rāshṭrakūṭas. In fact, the same situation continued in the succeeding empire of the Chālukyas of Kalyāṇa. Towards the end of this dynasty, the whole of the region was divided into two kingdoms one of the Sēuṇas which occupied the area between the Narmadā and

Tuṅgabhadra and the second, of the Hoysaḥas, between the Tuṅgabhadra and Kāvēri.

As pointed out earlier, the pattern of administration in the whole of the region during the two empires remained the same and the administrative divisions formed in the period of the Chālukyas, continued to function in the days of the Rāshtrakūṭas also, may be, with some territorial adjustments here and there.

The method of the study here is that we take up the three geographical regions one by one and try to locate the bigger divisions and getting into the details of the subdivisions of such bigger divisions, we also try to find out as many villages as possible included in these divisions and to indicate the geographical extent as far as possible, attempting also to find out modern equivalents of such villages, rivers etc., forming part of such division and subdivisions. Wherever material is available, we have tried to give a historical account of the divisions also.

It must be conceded that it has been a very difficult task because of the paucity of evidences and also considerable amount of vagueness in the available evidences. Yet, best efforts are made to go to all the available sources and give as clear a picture as possible. Where it has not been possible to fix some of the divisions and subdivisions into the bigger ones, they have been treated independently. We begin with the

question of the above mentioned three geographical regions coming under the name Mahārāshṭraka-traya.

Mahārāshṭraka-traya

The Aihole praśasti of Pulakēśi II enumerates the conquests by the king and states that with these conquests, he became the master of three Mahārāshṭrakas. The identification of three Mahārāshṭrakas is a problem and the problem is complicated by the mention of 99000 villages comprised in these three Mahārāshṭrakas.¹

We do not get reference to Mahārāshṭrakas as a region like Lāṭa, Gūrjara etc. any where else in our sources. Further, it is also difficult to locate these Mahārāshṭrakas in the given region. Under these circumstances, the three Mahārāshṭrakas are taken to stand for three big administrative units in the Chālukya kingdom. And it is opined by some scholars that these three regions signified the three big divisions of Karnataka, Kuntala and Maharashtra, including Konkan in the extensive kingdom of Pulakēśi, between the Varada river and the Vindhya mountains.² Following the same line of thinking Dr. K. V. Ramesh holds that "these three divisions were Karnataka which formed the core of the empire, his possessions in Āndhra and thirdly Konkan-Mahārāshṭra-Gujarat portions which he had brought under his sway."³



An analysis of the Aihole praśasti shows that, soon after becoming the king, Pulakēśi II subdued the local chiefs and conquered the neighbouring rulers such as the Kadāmbas, the Gaṅgas, the Ālupas and the Mauryas of Koṅkan. He further proceeded and conquered the Lāṭas, Gūrjaras and Mālavas and went upto the Vindhya where, on the bank of the Rēvā (Narmadā) he defeated Harsha. Immediately after this account the inscription says that Pulakēśi who was as great as Indra, obtained the sovereignty of the three Mahārāshṭrakas consisting of 99000 villages.

The next portion of the inscription proceeds to state that the king subdued Kōsala and Kalinga. He also conquered Piṣṭapura (Pithāpuram) and the region of Kuṇāla-lake. He further marched to Kāñchīpura and also conquered the Chōlas. The king thus defeated the Chōlas, the Keraḷas, the Pāṇḍyas and the Pallavas, Then he triumphantly entered Bādāmi and started ruling the whole earth as though it was one city.

This account speaks of two phases of the conquest of Pulakēśi. The first phase was the conquest of the Kadāmbas, the Gaṅgas and the Ālupas probably in that order. The king then proceeded northwards to subdue the Mauryas of Koṅkan and conquered the port of Purī. He proceeded further to overpower the Lāṭas, the Gūrjaras and the Mālavas. It is

here on the bank of Narmadā and the foot of the Vindhya that he confronted Harsha of Kanauj and defeated him. The tenor of the inscription indicates that Pulakēśi became the master of three Mahārāshtrakas with these conquests.

So it is proper to think that three Mahārāshtrakas covered all these areas from the Narmadā down to the original place of the Gaṅgas, namely, the Kolar region excluding the eastern region of Andhra, because the conquest of the region of Orissa, and Andhra and down to Kāñchī formed the second phase of his conquest. If we go by the sequence of the inscription, the three Mahārāshtrakas can be roughly said to be; [1] the region between the Narmadā and the Gōdāvarī, [2] between the Gōdāvarī and the Kṛishṇa-Tuṅgabhadrā and [3] between Tuṅgabhadrā and the Kolar region. The area below this down to Kāvēri and the areas covering eastern Andhra were annexed in the second phase of his conquests. At this juncture, Gaṅga-maṇḍala appears to have been a small division which later developed into a bigger division of 96000 villages extending much below the Kāvēri and covering considerable portions of eastern Karnataka and adjoining Andhra Pradesh. And the areas of this expansion were not covered by the three Mahārāshtrakas.

Incidentally, it may be noted that Vikramāditya I, the son of Pulakēśi II is credited with resurrecting the Chālukya kingdom from the Pallava occupation and it is also

stated in his praśasti recorded in several copper plate grants, that he restored the grants to the temples and brāhmaṇas which had lapsed in the three regions (tasmin-rājya-trayē). Dr. Ramesh takes this rājya-traya to be corresponding to Mahārāshṭraka-traya⁴. This surmise is correct since the restoration work could be done in his kingdom itself.

But the rājya-traya did not exactly correspond to the Mahārāshṭraka-traya of the Aihole praśasti. It covered the larger area of the whole of the Chālukya empire including the area upto the river Kāvērī.

We now take up the middle of these three big regions, namely, the region between the Gōdāvari and the Kṛishṇā-Tuṅgabhadra since this happened to be the centre of political and cultural activities in the period of our study. This roughly corresponds to southern Maharashtra and Karnataka of Kṛishṇā-Tuṅgabhadra doab region including Konkan and Goa.

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Hiuen Tsang mentions a territory which he calls Mo-ho-la-cha. It is equated with Mahārāshṭra comprising central portion of present day Maharashtra State.
2. Panchamukhi R.S. and Lakshminarayana Rao, Dynasties of Karnataka (in Kannada) p.106
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CHAPTER I
SECTION - I
I. BANAVASI - 12000

Banavāsi was one of the most prominent administrative units in all the kingdoms of the Western Deccan right from the days of the Chālukyas of Bādāmi. Earlier than this period, it enjoyed the prime position of the capital of one of the earliest kingdoms of the Western Deccan, namely the Early Kadambas. It is well known that Kadamba Mayūrasarma challenged the authority of the Pallavas and established the kingdom of his own with Banavāsi as capital. It enjoyed this position for about two centuries from A.D. 4th - 6th centuries.

With the defeat of the Kadambas at the hands of the Chālukyas of Bādāmi in about A.D. 540, the Kadamba kingdom disappeared but the prominence of Banavāsi could not be wiped out. The place and area had already played an important role in the life of the people. Naturally therefore, it was formed into ^{an} administrative unit which came to be known as Banavāsi-maṇḍala, Banavāsi-nāḍu, Banavāsi-dēśa, and so on. It also came to be known as Kadamba-maṇḍala obviously because of its identity with the Kadambas in the earlier period. Soon it became a pretty big province consisting 12000 villages known as Banavāsi-pannirchchāsira since the days of Chālukyas of Bādāmi. The Dīḍgūr and Mallēnahalli inscriptions of Kīrtivarma II are the earliest to mention Banavāsi with numerical suffix.¹

The kingdom of the Kadambas was pretty vast covering most portions of northern Karnataka. With its becoming a part of the Chālukya empire, it was divided into different provinces. Thus the area covering south-western parts of Karnataka became a province with Banavāsī as the headquarters. This must have taken place during the time of Vikramāditya I who resurrected the Chālukya empire from the hands of the Pallavas and reorganised the administration.

At the present stage of our study the earliest reference to Banavāsī-maṇḍala or Kadamba-maṇḍala as an administrative unit of the Chālukya empire occurs in Kigga inscription (circa A.D.675)² which belongs to the reign of Vikramāditya I though no Chālukya king is mentioned therein. It states that the Āḷupa chief Āḷuvarasa I (Guṇasāgara) of the Āḷupa family was governing Kadamba-maṇḍala during that period. The Vanavāsī (Banavāsī)-maṇḍala also figures in Harihar plates of Vinayāditya, dated A.D.694.³ The Banavāsī division is described in the inscriptions as having spread between the rivers Varadā and Tungabhadra.⁴ But this description is not accurate because the boundaries of the division go across both the rivers. For example the division extended beyond the Varadā in Sirsi, Hangal and Shiggaon taluks in west and north-west. Though many details are not available in our period, it is possible to conclude, on the basis of details available in later inscriptions such as those of the Chālukyas of Kalyāṇa,

that the Banavāsi province covered the wide area of southern portion of Dharwad district and western parts of North Kanara district and northern portions of Shimoga district adjacent to Dharwad district. In the eastern side however, the Tungabhadra formed the border of this province.

A Sāntalige - 1000

The biggest known division in the province of Banavāsi was Sāntalige-1000. This division appears to have acquired its name on account of its being governed by the Sāntarasa just like Kadambaḷige, Nolambaḷige etc. Here the suffix -alige seems to indicate a region. This division does not figure in the inscriptions of the Chālukyas of Bādāmi though the Sāntara chiefs, the governors of this region came to power during the days of the Chālukyas of Bādāmi.

The earliest reference to this division is found in an inscription of Amoghavarsha I, where it is said that Jāgēśi of Chānta (Sāntara) family was ruling over the whole Sāntalige.⁵ The next reference is in the Hebbal inscription of Kṛishṇa III where it is said that Būtuga (II) was governing Sāntalige 1000 along with Gaṅgavāḍi-96000, Nolambavāḍi-32000, Banavāsi-12000 and others.⁶ It figures in yet another Rāshtrakūṭa inscription.⁷ But it is to be noted that these inscriptions do not indicate that the Sāntalige division was included in Banavāsi-12000. But we have come to this conclusion on

the basis of later inscriptions which confirm this conclusion. For example an inscription of about A.D. 13th century states that Sāntalige-sahasra was a Kampaṇa in Banavāsī-12000 (Banavāsī-pannirchchāsira-madhye, khampaṇa-Sāntalige-sahasra).⁸

Further Sattalige-70 or Satyalige-70 was probably a subdivision of Sāntalige-1000. The idea that Satyalige-70 later developed into a division of 1000 villages, namely, Sāntalige-1000⁹ is not tenable in view of the fact that both Satyalige-70 and Sāntalige-1000 are simultaneously mentioned in many records as two entities.¹⁰ Further, Satyalige-70 itself existed even in later days. Sīḍiyanūr, modern Sīḍenūr in Hirekerur taluk, was included in this division as can be seen in an inscription from this place. From this and an inscription from Byāḍgi,¹² we learn that a chieftain called Bijja was governing Satyalige-70 under the Chellakētana chief Lōkaṭe who was in-charge of Banavāsī-12000. Kadarama-ṇḍaligi in Ranebennur taluk and Badamahallī in Byāḍgi taluk, inscriptions¹³ from where, mention this division, were also a part of it.

The later inscriptions show that Asuṇḍi, Halgēri, Benkankonḍa, Mōṭebennūr, all in Ranebennur and Nāgalāpur in Hirekerur taluk⁸ were also a part of this division. It is difficult to identify Satyalige itself. But it is suggested that Sātēnahallī in Hirekerur taluk¹⁴ which is in the vicinity of other villages included in the division is the same as

ancient Satyaḷige and the headquarters of the division. The name of the village also occurs as Sattaḷige and Sattiyaḷige in the inscriptions. An inscription from Khaṇḍebāgūr in Hirekerur taluk¹⁵ belonging to Indra III mentions a division ⁱⁿ Eḍevatte-70/which Bāgūr i.e., Khaṇḍebāgūr, the find-spot of the record was situated. Looking to the location of the division, it can be surmised that it was a part of Sāntaḷige-1000. The Rāshṭrakūṭa inscriptions do not give any details regarding the extent or the villages included in this division. It is possible, on the basis of the available material, to surmise that Sāntaḷige-1000 covered Tīrthahaḷḷi ⁱⁿ and Hosanagar,/Shikaripur taluk in Shimoga district and the fringes of adjoining Hirekerur taluk of Dharwad district.

The interesting feature of this division is that it continued to enjoy this position of an administrative division upto a very late period, even as late as 16th century, in the times of Keḷadi rulers. Sāntara rulers continued to govern this region even after the decline of the Vijayanagara in 16th century.¹⁶

B Pānuṅgal-Vishaya

The next biggest known division in the province of Banavāsi-12000 was Pānuṅgal-vishaya. This division figures in the Vakkalēri plates of Kīrtivarma II¹⁷ as Pānuṅgal-vishaya. Its association with numerical figures is noticed only in the

inscriptions of the Chālukyas of Kalyāṇa. Nevertheless there is no difficulty in presuming that in the earlier period of the Chālukyas of Bādāmi and the Rāshtrakūṭas also, it had the same denomination. In the earlier period of the Kadāmbas, it figures as Pāṅktipura.¹⁸ Traditionally it is associated with the events of Mahābhārata. It is said that it was Virāṭanagara of those days and that the Pāṇḍavas spent their period of exile here.

The Vakkaḷēri plates mention some villages situated in this Pānuṅgal-vishaya. They are Suḷḷiyūr, Neṅgiyūr and Nandivaḷḷi as donated villages situated amidst the villages Tāmaramuge, Pānuṅgal, Kiṛuvaḷḷi, Bālavūru on the southern bank of the river Aṛadore. Of these, Pānuṅgal is modern Hāngal, the taluk headquarters in Dharwad district. Aṛadore appears to be the present-day Dharmā river flowing in the vicinity. Suḷḷiyūr can be identified with modern Suralēśvara. Bālavūru seems to be modern Bālūr, 3 miles south by the east of Hāngal. Kiṛuvaḷḷi may be modern Kirevāḍi and Tāmaramuge may be Tāvaragoppa. The remaining two villages Neṅgiyūr and Nandivaḷḷi cannot be identified.

The place Bhaṇḍāragaviṭṭage where the king camped at the time of making the grant is modern Bhaṇḍārakavathe in South Solapur taluk of Solapur district in Maharashtra.

In the inscription of Kunimellihallī there is a peculiar expression, that is, Panungall=Anṇigana nūrakke nālgāmumṇḍu-geye. This expression is not met with anywhere else either in

early or later inscriptions. The editor of this record L.D. Barnett, interprets it to mean a division of 100 villages probably included in Pānumgal-500. He further suggests that the division got its name through an individual who probably could be a chief of the Nolamba Pallava family. The facsimile of original inscription is not available for verification of the reading. The meaning suggested by the editor is also doubtful. On the one hand the expression is very enigmatic and secondly examples of administrative and geographical divisions being named after individuals are absent in the western Deccan. Further, to connect Anṇiga with the Nolamba Pallava family is also difficult because the Nolamba Pallavas were in power in far off Bellary district. Yet, there is no doubt that it was a division of 100 villages within the Pānumgal division. It is reasonable to think that correct reading is Pānumgal Anṇigan nūrakke nālgāmuṇḍu-geye which means, Anṇiga of Pānumgal was governing a division of 100 villages. Several inscriptions of the same period¹⁹ belonging to Kṛishṇa II (the inscription in question also belongs to Kṛishṇa II) refer to a local chief Anṇiga as an administrator (nāl-gāmuṇḍa) of Niḍugundage-12 under Lōkaṭe of the Chellakētana family who was the governor of Banavāsi-12000. Thus the inscription in question refers to a division of 100 villages, the

identity of which is yet to be determined. There is no doubt that it was a part of Pānumgal-vishaya or Pānumgal-500.

Nidugundage-12 mentioned above was another small division in Pānumgal-500. The headquarters of this small division was Nidugundage, that is modern Nidugundi in Shiggaon taluk of Dharwad district. This division is mentioned in an inscription of Nidugundi itself.²⁰ It is also mentioned in three other inscriptions from Śābanūr,²¹ in Shiggaon taluk. Though these inscriptions do not specifically mention that it was a part of Pānumgal-500, a later inscription of Chālukyas of Kalyāṇa states that Nidugundage-12 was a component of Pānumgal-500.

The Kuṇimeḷḷihalḷi inscription referred to above mentions two villages, i.e. Palasūr and Dautavura, both of which were included in Nidugundage-12. Palasūr is modern Halasūr near Kuṇimeḷḷihalḷi. Dautavura is not identified. An inscription from Śābanūr²² states that a chief of Śābanūr raided a village Palge-ūr which was obviously a neighbouring one. Similarly another inscription of the same place²³ states that the same chief raided another village Iṭṭage which also must be a near about place. Palge-ūr can be identified with Hulgūr in Shiggaon taluk and Iṭṭage may be equated with modern Itgi in the neighbouring Shirahatti taluk. They appear to have been included in Nidugundage-12 which is mentioned

in the inscriptions as governed by Anṇiga. This Anṇiga is identical with his namesake in the Kuṇimellīhaḷḷi inscription.

The division of Eḍevolal is mentioned as a part of Vanavāsi-maṇḍala or Kadamba-maṇḍala in the inscriptions of the Chālukya Vinayāditya. His Sorab plates²⁴ (A.D.692) mention Eḍevolal-vishaya in which the donated village Sālivoge was included. The Harihar plates of the same king²⁵ mention two places Kiru-Kāgāmāsi and Per-Gāgāmāsi i.e., small Kāgāmāsi and big Kāgāmāsi which belonged to Eḍevolal-bhōga. It is difficult to identify these places.

The Kyāsanūr inscription of Kṛishṇa III²⁶ and the Hāvaṇagi inscription of Indra III²⁷ mention Eḍevolal-70 which obviously is the same as the Eḍevolal-bhōga. Kessarūr, i.e., modern Kyāsanūr was included in this division. In view of the fact that both Kyāsanūr and Hāvaṇagi being situated in Hāngal taluk, it is quite likely that Eḍevolal-vishaya was a part of Pānumgal-500. It is, however, to be noted that it is difficult to locate Eḍevolal on the modern map.

C Beḷagali-300

Niḍagundi inscription of Amōghavarsha I²⁸ mentions Beḷagali-300. Beḷagali can be identified with Belagali in Shiggaon taluk. In view of its proximity with Shiggaon which

was included in Banavāsi-12000, it is reasonable to surmise that Belgali-300 was a part of Banavāsi-12000. No other details are available regarding this division.

D Bāsavura-140

Another division which was a part of Banavāsi-12000 was Bāsavura-140. The headquarters Bāsavura is identified with one of the two villages i.e. Hire-Bāsūr, Hangal taluk and Chikka-Bāsūr, Hirekerur taluk both in Dharwad district, more probably the latter. An inscription at Māsangi in Byadgi taluk of Dharwad district mentions Bāsavura-140 included in this division.²⁹ The division is also mentioned in another inscription from the same Māsangi in which Māsangi is called Māsālige.³⁰ Later inscriptions tell us that many villages in neighbouring Haveri taluk such as Dēvīhōsūr, Sangūr, Kōlūr, Mallūr, Kōṇanatāmbige and Hommaraḍi were also included in this division.³¹

E Kuḍuvaṇṇagaṇḍa-70, Iṭṭage-30

Kuḍuvaṇṇagaṇḍa-70 was a division of 70 villages which was a part of Banavāsi-12000. This division is mentioned in two Rāshtrakūṭa records one from Iṭgi and the other from Hire-māganūr, both in Ranebennūr taluk, Dharwad district.³² In both the inscriptions it is associated with Iṭṭage-30. It is to be noted that this division does not figure in later inscriptions whereas, Iṭṭage continues to do so. But in the later inscri-

ptions, Itṭage was associated with Raṭṭapaḷḷi-70 and together they formed a division called Nūṛumbāḍa, that is the division of 100 villages. On the basis of this it has been suggested that the headquarters of seventy-division was shifted from Kuḍuvaṇṇagaṇḍa to Raṭṭapaḷḷi.³³ The identity of Kuḍuvaṇṇagaṇḍa is yet to be established but Raṭṭapaḷḷi is Raṭṭihaḷḷi in Hirekerur taluk, Dharwad district.

Itṭage-30 had its headquarters at modern Itṭgi in Rana-bennūr taluk not far from Raṭṭihaḷḷi. The Hiremāganur inscription mentions the villages Kerevūr and Tāṇagandūr also. Of these, Kerevūr could be Hirekerūr, the taluk headquarters of this name in Dharwad district. And Tāṇagandūr is Tālagunda of Sagar taluk in Shimoga district. It is, however, not known if these two villages were included either in Kuḍuvaṇṇagaṇḍa or Itṭage division.

G Nāgarakhaṇḍa-70

Nāgarakhaṇḍa-70 was another famous division within Banavāsī-12000.³⁴ It is interesting that it is one division which is not named after the headquarters. It formed the southern part of Banavāsī province. In the period under study this division does not figure so much in inscriptions but it is prominently mentioned in the inscriptions of the Chālukyas of Kalyāṇa and the Hoysaḷas. It covered parts of Hangal taluk in Dharwad district and adjoining northern portions of Shimoga district. In the Rāshtrakūṭa period, it is

mentioned only in one inscription³⁵ which also mentions Bandanike, Jakkiri, Autavura and Koḍangeyūr. Bhandanike is the village of the same name in Shikaripur taluk. We are not sure if Koḍangeyūr can be identified with modern Koṇḍajji in Shimoga taluk. The other two places cannot be identified.

F Kundarage-70

There is^a/solitary instance for this division in an inscription from Nidagundi belonging to Amoghavarsha I.³⁶ This inscription mentions a division Kundarage-70 along with Banavāsi-12000. Kundarage is identified by J.F.Fleet³⁷ with Kundaragi in Mundgod taluk of North Kanara district. In view of this location, it can be surmised that Kundarage-70 was a part of Banavāsi-12000.

G Kundavūr-30

An inscription from Guḍḍada Channāpur in Shiggaon taluk belonging to Kṛishṇa II³⁸ mentioning hitherto unknown younger brother of the Chellakētana chief Lōkaṭeyarasa though his name is not specified, states that he was governing Kundavūr-30 while the latter was the governor of Banavāsi-12000. In all probability this Kundavūr-30 was situated in Banavāsi-12000 and must have been around Guḍḍada Channāpur, the find-spot of the record. There is a village called Guṇḍūr in the vicinity of this village in the



adjoining Hangal taluk. We are inclined to identify Kundavūr with this Guṇḍūr. It is also possible that this small division was a part of Pānumgal-500.

H Punnavanti-12

Punnavanti-12 was a small division of 12 villages mentioned in an inscription from Honnatti in Ranebennur taluk of Dharwad district, ascribed to Kṛishṇa II.³⁹

Punnavanti is the same as this Honnatti which is situated on the bank of Tūṅabhadra. It is obviously included in Banavāsi-12000 as indicated by later inscriptions though it is not possible to decide in which subdivision of Banavāsi-12000 it was located.

Several inscriptions mention a number of villages which were included in Banavāsi-12000. In the absence of details it is difficult to ascribe them to one or the other subdivisions of this province. Such villages are listed below suggesting their identification wherever possible.

Village	Modern equivalent	Reference
Kachchavi	Kachavi, Hirekerur Tk., Dharwad dist.	KRIPR. 1953-57, No. 1
Narēyamgal	Narēgal, Hangal Tk., Dharwad dist.	El., VI, No. 16-B
Samakarige	Sāvikeri, Hangal Tk., Dharwad, dist.	ARIE, 1947-48, B. 227
Tirigamme	Siragambi, Hirekerur Tk., Dharwad dist.,	KRIPR., 1953-57 No. 6

(According to a later inscription [ARIE, 1960-61 B 481] it was a part of Raṭṭapalli-70)

Village	Modern equivalent	Reference
Alaṃgere	Alāḍgeri, Hirekerur Tk., Dharwad dist.	KRIPR, 1953-57 No. 7
Dēvagēri	Dēvagēri, Hāvēri Tk., Dharwad dist.	SII. XVIII, No. 14
Kereyūr	Hirekerur, Hirekerur Tk., Dharwad dist.	SII. XVIII, No. 23
Posavūr	Dēvihosūr, Haveri Tk., Dharwad dist.	EI., XVI, No. 21E
Nurur	Narur, Sirsi Tk., North Kanara dist.	JESI, 2, pp. 96-99
Narase	Nyārse, Sirsi Tk., North Kanara dist.	-do-
Kiruguppudūr	Arishinaguppi, Hangal Tk., Dharwad dist.	KRIPR, 1953-57 No. 9
Talakere	Not identified	KRIPR., 1953-57 No. 6
Gottegali	-do-	SII., XVIII, No. 32
Sirigadani	-do-	JESI, 2, pp. 96-99
Kimule	-do-	ARIE, 1945-46, B. 274

The Banavāsi province assumed further importance as a provincial headquarters and as the seat of authority of a prominent feudatory family of the Kadambaś, under the Chālukyas of Kalyāṇa. It continued to flourish through centuries till the end of Vijayanagara period i.e., A.D. 16th century. It has a long history from A.D. 4th century till 16th century. It is well known that it had assumed importance even as early as in the pre-Christian era.

Historical Details

Banavāsi was one of the most prominent administrative units in all the kingdoms of the Western Deccan right from the days of the Chālukyas of Bādāmi. Earlier than this period it enjoyed the prime position of the capital of the earliest kingdoms of the Western Deccan, namely the early Kadambas.

In fact the antiquity of Banavāsi goes quite far back to pre-Christian era. In the Mahabharata we find a reference to a place Sanjayantī said to have been situated near Karahāṭa which is identified with Karād in Maharashtra State. Normally Sanjayantī is equated with Vaijayantī or Banavāsi which is nowhere near Karād. It is known that Banavāsi was called Sanjayantī as it figures in the Nāga inscription of Chuṭus founded in Banavāsi itself.⁴⁰ Buddhist works like Mahāvamsa mentions that messengers of Aśoka were sent to Banavāsi for the propagation of Buddhism. This statement of Mahāvamsa is confirmed by the footprint slab inscription found at Nāgārjunakonda.⁴¹ Further the Nāsik inscription of Gautamīputra Śātakarṇi mentions Vaijayantī as his Vijayaśkandhāvāra.⁴² This inscription belongs to early 2nd century. This place is also mentioned in the donative records of A.D. 1st century at Karle.

A Sātavāhana inscription was discovered in this place.⁴³ It is also known from the Chuṭu inscription at Banavāsi that

it was the headquarters of the Chuṭu rulers. With the rise of the dynasty of the Early Kadambas, Banavāsi became its capital. As noted earlier with the defeat of the Kadambas at the hands of the Chālukyas of Bādāmi, the Kadamba kingdom became a part of the Chālukya empire. The Banavāsi region was formed into an administrative division under the name Vanavāsi-maṇḍala or Banavāsi-dēśa.

The first governors of this division appear to be the Āḷupa chiefs. It is quite likely that Āḷuvarasa I of this family was entrusted with the governorship of the division by Vikramāditya I. For example, the Kigga inscription of this king (circa A.D.675) states that Āḷuvarasa I Guṇasāgara was then governing the Kadamba-maṇḍala.⁴⁴ It may be noted that this chief was the governor of Āḷuvakhēḍa covering the present day South Kanara district. It may be also noted that Guṇasāgara's son Chitravāhana was married to Chālukya Vijayāditya's daughter Kumkumamahādēvī.⁴⁵ Chitravāhana took over the governorship of Kadamba-maṇḍala from his father Guṇasāgara.

By the time Kīrtivarma II came to rule, it appears that the Āḷupas lost the governorship of Banavāsi region. This is indicated by the Diḍgūr inscription⁴⁶ and Mallēnahalli inscription⁴⁷ both belonging to Kīrtivarma II. Both the inscriptions state that a chief Dōsirāja was governing the Banavāsi-12000. He was the last governor of Banavāsi province in the Chālukya empire.

Banavāsi continued to be a province under the Rāshtrakūṭa also. And the first governor of this province was Mārakka-rasa. He figures as Prithvi-māla,⁴⁸ Māra⁴⁹ and Mārake-rasar⁵⁰. He seems to have held the authority for quite a long time from the days of Kṛishṇa I to Gōvinda III.⁵¹

During the time of Gōvinda III himself the governorship of Banavāsi was changed over to Rājāditya of the Chālukya family. In one of the inscriptions⁵² he is described as Satya-Saḷuki which obviously has a reference to both Satyāśraya and Chaluḷuki or Chālukya family.

His Chālukya affiliation is confirmed by the Hirekōgilūr plates of A.D.951 which belong to a feudatory chief Rājāditya who appears to be a later descendant of this Rājāditya. The seal of the plates bears figure of Varāha which was the emblem of the Chālukya dynasty.⁵³

He continued in this position till the end of the rule of Gōvinda III. He figures in about half a dozen inscriptions of Gōvinda III. As for his being called a Chālukya, it is not unlikely that he belonged to a branch of the Chālukya family which was overpowered by Rāshtrakūṭa Dantidurga. With the change of political scene he accepted the authority of the Rāshtrakūṭas and sought the governorship of the province of Banavāsi. ^{An} inscription from Sāvikēri belonging to Jagattunga,

that is, Gōvinda III states that Rājāditya's wife Śrī Mādēvi was administering the village Samakarige,⁵⁴ which is the same as Sāvikēri, the find spot of the record.

It is however to be noted that we get another two governors of Banavāsi-12000 under Gōvinda III. One was Eṛeyamm-arasa figuring in the Siragambi inscription of Jagattunga⁵⁵ who was probably the same as Gōvinda III and in the Khaṇḍe-Bāgūru inscription where the king is not mentioned therein.⁵⁶ A certain Dantiga was the other one who is referred in the Guṇḍagaṭṭi inscription of Gōvinda III.⁵⁷ It is difficult to explain the phenomena though it is possible that the charge of Banavāsi was transferred to Rājāditya, Eṛeyammarasa and Dantiga from Mārakkarasa. But the order of succession among the former three is not certain.

A certain Rājāti figures in the Dēvihōsūr inscription as the governor of Banavāsi-nāḍu under Kṛishṇa II. He should be differentiated from Rājāditya, the governor of the same province under Gōvinda III. This Rājāti can be designated Rājāditya II.

It is necessary at this stage to study the Hirekōgilūr copper plates of Rājāditya mentioned above which poses some problems. The plates are dated Śaka 873 (A.D. 951) thus belonging to the period of Rāshṭrakūṭa Kṛishṇa III. The plates

say that Rājāditya, who was the donor of the grant had married the daughter of the emperor who could be none other than Kṛishṇa III. The genealogy of this Rājāditya is given, which states that he belonged to the Chālukya family. The seal of copper-plates which contains the figure of Varāha confirms the claim. According to the genealogy, a great grandfather of this Rājāditya was also Rājāditya who had married the daughter of the then emperor Akālavārsha who can be Kṛishṇa II. Thus Rājāditya, subordinate of Kṛishṇa II can be named Rājāditya I and Rājāditya who was the subordinate of Kṛishṇa III can be named Rājāditya II. This Rājāditya is described as the governor of Kadambalige-1000.

Now the question is about the relationship of these Rājādityas with Rājāditya, the governor of Banavāsi-12000 under Gōvinda III. Chronologically this Rājāditya may be a predecessor of Rājāditya of the Hirekōgilūr inscription. This inscription does not mention any Rājāditya as the predecessor of Rājāditya who we call Rājāditya I, even though the full genealogy is given. We cannot consider this as an omission. Further, Rājāditya II is described as the governor of Kadambalige-1000 whereas Rājāditya under Gōvinda III was the governor of Banavāsi-12000. Thus this Rājāditya can be considered as belonging to a family which was different from the family of the Rājādityas of Hirekōgilur inscriptions. It is not unlikely that more than one scion of the main Chālukya

family which had^{scattered} over the different areas after the fall of the Chālukya empire tried to acquire some power in their respective regions.

Among the governors of Banavāsi-12000 under the Rāshtrakūṭas, the members of the Chellakētana family were quite prominent. They held the authority over this region from the days of Amōghavarsha I to almost end of the dynasty.

The first member of the family to hold this position was Bankeya or Bankeyarasa. The names of his predecessors Dhōra and Erakōri, his father and grandfather respectively, are mentioned in the Kōṇṇur inscription of Amōghavarsha I (A.D.860)⁵⁸ under whom he governed Banavāsi-nāḍu. Bankeya appears to have assumed the office of governorship very late in the rule of Amōghavarsha I. The earliest known date for him as the governor of Banavāsi-12000 is A.D.859 which is the date of inscription from Arishinaguppi in Hāngal taluk of Dharwad district.⁵⁹

We have seen above Rājāditya, Erēyamarasa and Dantiga the earlier governors of Banavāsi, who probably held the office till the end of the reign of Gōvinda III. But there is no information as to who held Banavāsi during the early years of Amōghavarsha's rule. As we know, this period was a very disturbed one with intermittent revolts and attacks. And there are indications that Bankeya played an important role in quelling these revolts. It is not unlikely that he



became the governor of Banavāsi much earlier than A.D.859 . His important position is indicated by the fact that he was entrusted with the goveranance of other divisions like Belgali-300, Kundarge-70, Kundūr-500, Purigere-300 in addition to Banavāsi-12000.⁶⁰

Baṅkeya evidently had a long period of service. He was succeeded by his son Lōkaṭe or Lōkāḍitya as the governor of Banavāsi⁶¹ in about A.D.890 during the time of Kṛishṇa II. He is mentioned in fairly big number of inscriptions belonging to the time of Kṛishṇa II. He had a younger brother as indicated by an inscription of Guḍḍada Channāpur dated A.D. 896 though his name is not specified.⁶² He was governing Kundavura-30.

The next governor of Banavāsi-12000 was Lōkaṭe's son Kaliviṭṭa I who assumed the office towards the end of the rule of Kṛishṇa II. Earlier, during the time of his father Lōkaṭe, he was governing the small division of Punnavatti-12.⁶³ His earliest known date is A.D.913-14 which comes from an inscription of Kṛishṇa II.⁶⁴ Soon he was succeeded by his brother Dhōra in A.D.915-16 during the time of Indra III.⁶⁵ Dhōra's tenure of office was also very short because we see his brother Baṅkeya II as the governor of Banavāsi in A.D. 916⁶⁶ itself. His latest known date is A.D.928.⁶⁷

The last known member of the Chellakētana family was Kaliviṭṭa II who appears to have been the son of Baṅkeya II.

He started his career as a governor during the time of his father. A fragmentary inscription from Sirunja dated A.D. 928-29⁶⁸ mentions him as the governor of Belvola-300 under Amoghavarsha II when obviously his father was in-charge of Banavasi-12000. But ^{an} inscription from Kyasanur dated A.D. 945-46⁶⁹ belonging to the reign of Krishna III speaks of him as the governor of Banavasi-naḍu. He was holding this office in A.D. 948 also, which is the last known date for him.⁷⁰

The Ātakūr inscription of Krishna III dated A.D. 949-50⁷¹ states that after the well known battle of Takkolam, Krishna III fought with Chōla Parāntaka and in which Gaṅga B ūtuga II played an important role. Krishna III honoured him with the governorship of divisions of Banavasi, Belvola, Purigere and others. This perhaps means that he was given the overall charge of these divisions as an honour, while different governors continued to govern their respective divisions, as for example, Kaliviṭṭa II was the governor of Banavasi-12000 under Krishna III.

After Krishna III the Rāshtrakūṭas lost their power and in A.D. 973 they were uprooted by the Chālukyas of Kalyāṇa.

Though in a small measure, the Chellakētana family played an important role in strengthening the power of the Rāshtrakūṭas. They influenced the local politics considerably and also acquired considerable fame. Baṅkapura, at present a

village in Shiggaon taluk which was a part of Banavāsi province, acquired its name through one of Bankeyas probably the first, who had a long rule to his credit. It is interesting to note that during this period two temples in far off Nanded district of Maharāshtra State were named after the family as Challēśvara and also Bankeya as Bankēśvara. This speaks of the prominence they had achieved in the heydays of Rāshtrakūṭa rule.

It is necessary to discuss here some of the problems in connection with the governors of Banavāsi province during this period. As we have seen above, broadly the families of Mārakkarasa, Chālukya Rājāditya and the Chellakētanās governed this province during this period. We notice some stray name^s of chief^s associated with the governance of this province at ^{the}very time when members of the above families were governing the same province.

I. We come across a Śankaragaṇḍa as the governor of Banavāsi-12000 coinciding the governorship of this province by the members of the Chellakētana family. Two inscriptions belonging to him give an interesting, yet confusing information about him. One of them is from Lakshmīpura from Hangal taluk⁷² and the other from Khaṇḍe-Bāgūr⁷³ in Hirekerur taluk both in Dharwad district and belonging to the rule of Indra III. The first one states that Banavāsi-12000 division was divided into two parts and each part was governed by

Baṅkeya II and Śankaragaṇḍa respectively. (Lines 9-10, Banavāsi-pannirchchāsiramuman-craḍum bhāgam-māḍi Baṅkeyanu[m] Śankaragaṇḍa-num-āluttire). The second one also states that Śankaragaṇḍa was governing a part of Banavāsi-12000. (Lines 5-6, Śankaragaṇḍam-Banavāsi-pannirchchāsirada bhāgaman-āluttamire).

On the basis of the dates of these two inscriptions i.e., A.D.924 December and A.D.924-25 respectively, Baṅkeya mentioned in the first inscription can be identified with Baṅkeya II of the Chellakētana family. Indra III was ruling at that time. As we have seen above, that Baṅkeya was the governor of the whole of Banavāsi province much earlier in the period of Amoghavarsha I. Even in the inscriptions of A.D. 916 and A.D.919 ⁷⁴ belonging to the time of Indra III, he is stated to be governing Banavāsi-12000 singly. Further, an inscription of A.D.928 ⁷⁵ speaks of him as holding the same position. In the light of this, it is difficult to understand as to what circumstances lead to the division of the province between two governors towards the end of the career of Baṅkeya. The relationship of Śankaragaṇḍa with either Baṅkeya or Indra III is also not known. He is described in the inscriptions as Mahāsamanta or mahāsāmantādhipati. In other inscriptions which are not dated or dates are lost, he is described as the governor of the whole of Banavāsi-nāḍu.

Of these, two belong to Indra III, another to Kṛishṇa III, and the fourth, to Nityavaraha, who is identified with Khoṭṭiga.⁷⁶

Mr. Madhav N. Katti who edited Lakshmīpura inscription, has sought to identify this Śankaragaṇḍa with a Chēdi king Śankaragaṇa who was the contemporary of Indra III. He also suggests that because of the help rendered by Śankaragaṇa to Indra III in the latter's expedition to the Gūrjara Pratiḥāra country. Indra conferred the governorship of a portion of Banavāsi province upon Śankaragaṇa. But we can not understand as to how Śankaragaṇa, the member of royal family, having equal status with the Rāshtrakūṭa king, came all the way to Banavāsi to accept the governorship of a portion of that province in the position of a subordinate (sāmanta). In all probability this Śankaragaṇḍa is different from Kalachuri Śankaragaṇa. However his identity can not be established. The division of the province also can not be explained at this stage.

II. A short undated inscription of Dēvagēri⁷⁷ which seems to belong to the time of Amoghavarsha I states that Inda was governing Banavāsi-12000. Inda is described as son's son of Amoghavarsha (lines 1-2; ātana priya-tanaya-ātmaja). Since no Inda or Indra is known as grandson of Amoghavarsha I, Sri N. Lakshminarayan Rao, the editor of the

record has suggested that either Amōghavarsha is a mistake for Akālavarsha, that is, Kṛishṇa II (because Kṛishṇa II had a grandson named Indra) or Kṛishṇa II also had a title of Amōghavarsha in addition to the title Akālavarsha. The latter suggestion is supported by a similar suggestion made by Sri R.S.Panchamukhi, the editor of Venkaṭāpur inscription,⁷⁸ where, on chronological grounds, Amōghavarsha is considered to be the title of Kṛishṇa II. This acceptable idea signifies that Indra III was the governor of Banavāsi-12000 before becoming a king. Further, there is another inscription which also states that a certain Indra was governing Banavāsi-12000.⁷⁹ He can be identified with Inda of Dēvagēri inscription.

III. Three inscriptions of Kṛishṇa III mention Gabhindara or Garvindara as the governor of Banavāsi-nāḍu or Banavāsi-dēśa during the time of Kṛishṇa III. One of them from Bhairavanapāda in Hirekerur taluk of Dharwad district⁸⁰ describes him as mahādhipati which may be a mistake for mahāsāmantā-dhipati and states that he was a governor of a part of Banavāsi-nāḍu. The Niṭapalli inscription from Ranebennur taluk of Dharwad district⁸¹ mentions him as governing Banavāsi-dēśa. Further, Dēvihōsūr inscription of the same king⁸² also describes him as governing Banavāsi-nāḍu. We have seen above that Kalivitta II of the Chellakētana family was the governor of this province during the period of Kṛishṇa III.

It is not unlikely that the regime of Kaliviṭṭa ended by the middle of the rule of Kṛishṇa III, as can be seen from the dates of inscriptions mentioning Kaliviṭṭa, i.e. A.D. 945-46 and 948-49.⁸³ And in the days of the former king, i.e., Amōghavarsha II, Kaliviṭṭa was administering Belvola-300.⁸⁴

Further he is the last known member of the family. Considering all these circumstances Gabhindara can be said to have succeeded Kaliviṭṭa II though it is not known if he belonged to the Chellakētana family. The Bhairavanapāda inscription states that he started as the governor of a part of Banavāsi province. It is not clear if he shared the governorship of this province with Kaliviṭṭa. We have noted just above an earlier instance of sharing the governorship of this province by Bankeya and Sankaragaṇḍa. The only known date of Gabhindara is A.D.961 when he was singly governing Banavāsi-nāḍu.⁸⁵

The last known governor of Banavāsi province during Rāshtrakūṭa rule was Chatṭayyadēva mentioned in an inscription from Harishi near Banavāsi.⁸⁶ The ruling king at that time is supposed to be a son of Khoṭṭiga obviously the successor of Kṛishṇa III. The editors of the record mention the name of this son as Kannaradēva in their discussion of the record. But the name is not found in the text provided by

them. The photograph of the inscription published is also not readable. Nevertheless, the inscription introduces a son of Khoṭṭiga who was not known earlier.

The editors of this record suggest that Chaṭṭayyadēva was a Kadamba feudatory and surmise that he was the first member of the Hāṅgal Kadamba family. There is indeed no supporting evidence for this surmise.

With the end of the rule of the Rāshṭrakūṭas, the province of Banavāsi-12000 became a part of the empire of the Chālukyas of Kalyāṇa. In that period, Banavāsi became the headquarters of a prominent feudatory family of the Chālukyas, viz., the Kadambas of Hāṅgal.

REFERENCES AND NOTES

1. EI. VI, No.24,p.251 and JESI,XIV,p.75 respectively .
2. EC.VI,Kp.38
3. IA.,VII,pp.300 ff; also Bombay Gazetteer Vol.I,part-II p.370.
4. See SII XVIII, Introduction p.xxiii
5. EC.VII, Sk.283
6. EI.IV, No.50
7. EC.X., Gd.4
8. EC.VII,Sk.45
9. SII.XVIII, Introduction p.xvii
10. For example, Ibid.No.78
11. See Ibid.,Nos.133, 349
12. SII.XX,No.15 and XVIII,No.15 respectively.
13. SII.,XVIII,No.38 and ARIE.,1960-61 B.399 respectively
14. SII.,XVIII,Introduction,p.xxvii
15. KI.VI,No.4
16. See Rice B.L. Mysore and Coorg from Inscriptions,London 1909,p.39
17. EI.,V.No.22,pp.200-05
18. See e.g.Kunṭagaṇi plates, Ibid., XXXII,No.27,pp.217-19
19. See e.g. ARSIE., 1943-44, F(BK) 31, 32,33
20. EI.,VII,No.28-F, pp.208-14
21. ARSIE., 1943-44, F(BK) 31, 32,33.
22. Ibid., F.(BK), 32

23. Ibid., F(BK), 33
24. IA., XIX, p.146
25. Ibid., VII,p.300
26. EI., XVI, No.21-C.D.E.
27. ARIE., 1949-50, B.87
28. EI.,VII,No.28-F, pp.208-14
29. ARIE., 1960-61, B.439
30. Ibid., B.440
31. SII.,XVIII,Introduction,p.xxiv
32. Ibid., No.19 and 20 respectively
33. Ibid.,Introduction p.xxv
34. A later inscription of A.D.1073 (KI.,VI,No.12) clearly states that Nāgarakhaṇḍa-70 was a part of Banavāsī-12000. Banavāsī-Pannirchāsirada khampana Nāgarakhaṇḍa-elpattu.
35. EC. VII,Sk.219
36. EI.,VII,No.28-F,pp.208-14
37. Ibid., p.212
38. ARIE., 1945-46,B.285
39. SII.,XVIII,No.17
40. EI.,XXXIV,No.38,pp.238-41
41. Ibid.,XXXIII,No.46, pp.247-50
42. Ibid.,VIII,No.8,p.71
43. JESI,Vol.I
44. EC.VI,Kp.38
45. See Shiggaon plates, EI.,XXXII,pp.317-24; also Desai P.B.,et.al., A History of Karnataka,p.106
46. EI.VI,No.24,p.251

47. JESI., 14, p.75
48. ARIE., 1960-61, B.474
49. Ibid., B.479
50. KRIPR. 1953-57, No.11. This inscription is ascribed to Kṛishṇa II by the editor of this record, Dr.Desai P.B. But since Mārake-rasar is mentioned in several inscriptions of Dhruva and Gōvinda III also, it is proper to ascribe this inscription to Kṛishṇa I. Further, the governorship of Banavāsi had left the hands of Mārakarasa by the time of Amōghavarsha I i.e. before Kṛishṇa II.
51. He also figures in inscriptions of Dhruva and Gōvinda III. Cf EI., VI, No.16-B and SII, XX No.10 of Dhruva. KRIPR., 1953-57, No.5 of Gōvinda III.
52. KRIPR., 1953-57, No.7
53. MAR, 1935, No.40
54. ARIE., 1947-48, B.227
55. KRIPR., 1953-57, No.6
56. KI.VI, No.2
57. KRIPR., 1953-57, No.2
58. EI.VI, No.4, pp.25-38
59. KRIPR. 1953-57, No.9
60. EI., VII, No.28-F, pp.208-14
61. Bankeya had another son named Kundatṭe who was in charge of Nidugundage-12 when he was governing Banavāsi-12000. See Nidagurda inscription, Ibid.,
62. ARIE., 1945-46, B.285. This chief is not mentioned in the genealogy of this family worked out by the editor of the SII.XVIII(See p.vii)
63. SII.XVIII.No.17
64. EC., VIII, Sb.88. Before this date, in circa A.D.910, a chief named Sēnāvarisa ^{was} the governor of Banavāsi.



There is no indication of his belonging to the Chellakētana family. See EC.VIII, Sb.91

65. SII.XVIII, No.19
66. Ibid., No.20
67. Ibid. No.23
68. Ibid. No.24
69. EI., XVI, No.21- A, B
70. ARIE., 1949-50, B 125
71. EI., VI, No.6-C, p.50
72. Katti M.N. Lakshmipur Inscription of Rāshtrakūta
Indra III Svasti Śrī, Dr.B.Ch.Chhabra Felicitation
volume, pp.329-334
73. KI.VI, No.4
74. SII.XVIII, No.20, and IA., XXXII, pp.224 ff.respectively
75. Ibid., No.23
76. ARIE, 1940-50, B.86 and B.70; EI., XVI, No.21-C; Ibid.,
No.21-D, respectively
77. SII.XVIII, No.14
78. EI., XXVI, No.4, p.60
79. ARIE, 1945-46, B.274
80. KI.VI, No.5
81. SII., XVIII, No.32
82. EI., XVI, No.21
83. EI, XVI, No.21-A and B.; ARIE, 1949-50, B.125 respectively
84. SII.XVIII, No.24
85. Ibid., No.28
86. JESI, 2 pp.96-99

II. PALASIGE-12000 or HALASIGE-12000

As we have seen earlier, when the kingdom of the early Kadambas became a part of the Chālukya empire, its areas were formed into different administrative provinces governed by different chieftains. We have seen how Banavāsī became the headquarters of a province consisting ¹²⁰⁰⁰ villages. Similarly Palāsikā or Palasige which is modern Halsi in Khanapur taluk of Belgaum district, was also formed into a similar province of 12000 villages known as Palasige-Pannirchchāsira or Palasige-12000. However, unlike in the case of Banavāsī province, there is very scanty material available for the study of this division. One reason seems to be that the area covered by this division is not subjected to village-to-village survey whereby not many inscriptions are discovered here. It is also likely that the area being more rainy and covered with thick woods, not many cities flourished here. Being far away from the core of the kingdom, the political and cultural activities also were comparatively less. This also accounts for a comparatively less number of inscriptions. When it once became the headquarters of a prominent dynasty of the Kadambas of Goa from about the 11th century onwards which is outside of the period for study, this region was focused better, politically speaking. However, our account of this division is bound to be too meagre in contrast to that of preceding division, viz., Banavāsī-12000.

We get hardly any reference to this division in the inscriptions of the Chālukyas of Bādāmi. In the Rāshtrakūṭa period also its mention is only meagre. However, we do get a reference to Palāsikā-vishaya in a 6th-7th century copper plate grant of Bhōja Aśankitavarma of Konkan region.¹ Interestingly, it also mentions a subdivision of 70 villages called Sollundūraka-70 in which the village Vamśavāṭaka was situated. This shows that Palāsikā had already been a province in the days of the Chālukyas of Bādāmi whose subordinates were the Bhōjas. Nevertheless, it is a noticeable fact that when the Rāshtrakūṭas came to power it had already become a province of 12000 villages. An inscription from Tambūr in Kalghatgi taluk, Dharwad district² belonging to Gōvinda IV (A.D.931-32) mentions this province as being governed by a Kaṇṇaha-mahārāja. Another inscription from nearby place named Māvāḷḷi of A.D.9th century, also mentions this division as being governed by a certain Gaṇḍa-mahārāja. Details about his family are not described. The inscription does not mention any ruling king also. It mentions Chaṇḍapa who is taken to be an heir apparent (dugarāja, equal to Yuvarāja).³

Yet another inscription from Māvāḷḷi of almost same period (date is not given), also mentions Palasige-12000. These go to indicate that the region of Kalghatgi taluk of Dharwad district was a part of Palasige division. The places

Tammavura, modern Tambūr the findspot of the record and neighbouring village Mahāvāḷḷi (i.e. Māvāḷḷi also a find spot of another record) both in Kalghatgi taluk, are mentioned in the inscriptions. An inscription from Kirvatti in Yellapur taluk of North Kanara district (A.D.984) close to Dharwad district also mentions Halasige-12000.⁴ This damaged inscription does not give any other details.

A. Kūṇḍi-vishaya, Kuhūṇḍi-vishaya

Kūṇḍi-vishaya or Kuhūṇḍi-vishaya appears to have been a part of Halasige-12000. This division makes its first appearance in the days of the Chālukyas of Bādāmi. The Altem copper plates of Pulakēśi II⁵ speak of this vishaya as governed by a feudatory Samiyāra of the Sēndraka family who built a Jaina-basadi in Alaktaka-nagara and donated villages to it. Though the inscription is described as spurious because of incorrect date and late characters, geographical information can be taken into consideration.

It figures frequently in later inscriptions. It was adjacent to Karahāṭa-4000 to the south of it. It covered the region around Kolhapur. Miriñje-3000 with its headquarter at Miriñje or modern Miraj, Sangli district, Maharashtra State was situated to the east of this division.

The villages granted were Rūvika in Kumbayīja-12, Sāmarivāda, Laṭṭivāda in Badhamāḷa-12 and Pellidaka in Śrīpura-12. Further land-grants in several villages were also

made. They are mentioned in the inscription along with their neighbouring towns and villages as; Narindaka, Kiṇayige, Pantigaṇage, Maṅgali, Karandige, Dāvanavaḷḷi, Nandiṇige, Sīripaṭṭi, Arjunavāḍa as the villages in which the donated lands were situated; and Sāmarivāḍi, Rūvika, Chandavura, Pandraṅgavaḷḷi, Alaktaka, Kumbayija, Baravulika and Śrīpura as neighbouring towns and villages.

Some of the identifications suggested in connection with these villages shown below:⁶

Alaktaka-nagara	Alta	12 miles north-east of Kolhapur
Rūvika	Rui	8 miles south of Alta
Kumbyija	Kumbhoj	6 miles north-east of Alta
Sāmarivāḍa	Savarda	5 miles north-west of Alta
Laṭṭivāḍa	Latawāḍa	6 miles north-west of Alta
Śrīpura	Shirola	15 miles east of Alta
Narindaka	Naranda	3 ¹ / ₂ miles south by South- east of Alta
Kiṇayige	Kini	10 miles north-west of Alta
Pantigaṇage	Hatkanangale	2 miles south-west of Alta
Karandige	Probably Ichalakaranji	8 miles south of Alta
Dāvanavaḷḷi	Danoli	8 miles north-east of Alta
Nandiṇige	Nandni	9 miles south-east of Alta

Shirīpaṭṭi	Shirhatti	5 miles south by south-east of Alta
Arjunavāḍa	Arjunavāḍa (same name is retained)	16 miles east of Alta
Chandavura	Chandur	8 miles south by south-east of Alta
Baravulika	Haroli	6 miles south by south-east of Alta

of these, Arjunavāḍa is in Hukkeri taluk of Belgaum district and others are in Kolhapur district.

An inscription of Vikramāditya I dated A.D. 669⁷ mentions the grant of uñchha-vṛitti in the villages Bhrama-rādāla and Avuganūr in Kūṇḍi-vishaya. These villages can not be identified.

The Elapur plates of Vinayāditya (A.D. 704)⁸ mention Alaktaka-vishaya. This Alaktaka is obviously the same as Alaktaka-nagara of the Altem plates. The record states that a village Bahmaṇavāṭa in this vishaya was granted to a brāhmaṇa. Tambadra-grāma and Taṭṭiya-grāma were the neighbouring villages. None of these however can be identified.

Alaktaka-vishaya is mentioned in the Alas plates of Govinda II also (A.D. 769)⁹ along with some ^{other} villages connected with the grant. The grant village was Uttarai and it was surrounded by Arasiyavāḍa-grāma, Paravurage-grāma, Nīvivāḍa and Majjhimā-grāma. It was situated on the bank of the river Prasādinī on the southern side of the hill Hariyaginī. Of these, Arasiyavāḍa is identified with Alās in Kurundawād taluk of Kolhapur district.

A division called Alatage-700 as a part of Kūṇḍi-vishaya figures in the Kolhapur plates of Kṛishṇa III (A.D. 960)¹⁰ This Alatage is obviously same as Alaktaka-nagara mentioned in the Altem plates noted above and this vishaya is also the same as Alaktaka-vishaya of the Elapur plates and the Alas plates. It is stated that a village Rikkaṭi situated in this vishaya which was granted to a brāhmaṇa. This village is identified with Rukdi in Kolhapur district. This village was bounded by Sirigrāma, Māli-grāma, Koḍavali, Chiñcavāṭa, Yerurage, Choke and Muṇḍasage. They are identified with modern Sājani, Mānagaon, Paṭṭaṇa Koḍovali, Chincavāda, Herle, Chōkāk Muḍasinge respectively, by the editor of the record. All these are around Rukdi in Kolhapur district.

Mallagrāma-30 was a smaller division in Kūṇḍi-vishaya. It figures in the Choḷachaguḍḍa plates of Vijayāditya (A.D. 705)¹¹ It states that a village named Lōhagajjavāṭaka situated in this small division was granted to a brāhmaṇa at the request of the king's younger sister Kumkumadēvī.

The city of Kūṇḍi, Kūṇḍi-nagara, the headquarters of Kūṇḍi-vishaya is also not identified properly. It also figures as the camping place of the Chālukya Vijayāditya in his Choḷachaguḍḍa plates mentioned above.¹¹ It is suggested by the editor of the record that a village by name Yekkuṇḍi in Bailhongal taluk of Belgaum district is an ancient Kūṇḍi. There is a village named Kūṇḍi in Saṁgamēśvar taluk of

of Ratnagiri district close to the border of Kolhapur district. In view of close similarity of the names it is tempting to identify ancient Kūṇḍi with this place but the Nerur plates¹² state that a Kūṇḍi-vātaka was situated in Konkaṇa-vishaya. Hence the difficulty in this identification. Of course, Kūṇḍi-vishaya and Konkaṇa-vishaya were adjacent to each other.¹³

Chandagaḍa-vishaya was also a part of Kūṇḍi-3000. This **division** figures in a solitary inscription viz., the Nēsarikā grant of Govinda III dated A.D. 805.¹⁴ It is stated here that a village Nēsarikā situated in this vishaya was granted to a brāhmaṇa. Among the boundaries mentioned in the record which are ambiguous because of tampering the particular lines. The grant village is obviously modern Nēsari in Chandagad taluk of Kolhapur district. In fact Chandagad, the headquarters of the vishaya is modern Chandagad, is this Chandagad itself. There is a reference to the confluence of the river Tārā and another river to the east of the village. This river Tārā is identical with the rivulet Tarihaḷḷa which joins Ghaṭaprabhā. The editor of the record is inclined to think this Samgama is of Tārā and Malaprabhā. But the river Tārā and the Samgama are stated in the record to the east of the donated village Nēsarikā, whereas Malaprabhā flows, though to the east, far away from the village. On the other hand Ghaṭaprabhā is very close to Nēsari.

Looking to the location of Chandagaḍa-vishaya, it can be presumed that it must have been a comparatively small division forming a part of Kūṇḍi-3000. Chandagaḍa is located very close to Belgaum in the adjoining Kolhapur district.

Interestingly, the grant was made to the donee who was a resident of Ikshugrāma which is modern Belgaum. As noted just above, Belgaum is not far away from Chandagaḍa. From later inscriptions it is known that Belgaum itself was the headquarters of a division called Vēnugrāma-70. Possibly, Chandagaḍa-vishaya was adjoining to Vēnugrāma-70 which could be a part of Kūṇḍi-3000. But due to lack of evidence no definite conclusion can be made in this regard.

One of the Narēndra inscriptions of Vikramāditya VI (A.D. 1126)¹⁵ suggests that Kāḍaravaḷḷi-30 and Utsugrāma-30 were a part of Vēnugrāma-70. Kāḍaravaḷḷi is present Kādarolḷi in Bailhongal taluk of Belgaum district, not far away from Belgaum. Utsugrāma is modern Uchgaon in Belgaum taluk.

Kūṇḍi-vishaya or Kūṇḍi-3000 was a fairly big division in the Halasige province. Roughly the river Malaprabhā formed its southern boundary. And it covered major portions of Belgaum district excluding its extreme southern and eastern portions. In north, it went up to Miraj and westwards it covered whole of Kolhapur district touching fringes of Ratnagiri district in Maharashtra state.

B. Kundūr-500

Kundūr-500 was also a subdivision of Halasige-12000. It figures only once in the period of our study, in Nīḍagundi inscription of Amḡhavarsha I,¹⁶ as being governed by Baṅkeya of the Chellakētana family. But no other details are available.

Later inscriptions however, give some interesting details. For example, Narēndra inscription of Vikramāditya VI tells us that Kundūr-500 was a subdivision of Halasige-12000.¹⁷ Kundūr, the headquarters of this subdivision is not identified. However as opined by J.F. Fleet, Kundūr is the ancient name of the present-day Narēndra which is the suburb of Dharwad, about five miles to its north. These inscriptions tell us Dāravāḍa, modern Dharwad was included in this division. Ammayēnabhāvi or Amminabhāvi about ten miles to the north of Dharwad was also a part of Kundūr-500.¹⁸ So also Kaujagēri near Dharwad, Mareyavāḍa i.e., Marewād between Dharwad and Amminabhāvi, Arakēri near Narēndra and Taḍakōḍi in Dharwad taluk, were also situated in this division, as stated in the Narēndra inscription. Poḷalgunde-30 and Kontakuḷi were also parts of Kundūr-500. However, the identity of these divisions is not certain.

Unūkal, modern Unkal situated between Hubli and Dharwad was the headquarters of the division of Unūkal-30. It figures in an inscription of Amḡhavarsha (III).¹⁹ The inscription is badly damaged. It seems to mention Unūkal-50. But Narēndra inscription mentioned above, though late, in date mentions

clearly Unukal as the division of 30 and not 50. Since the inscription of Amoghavarsha is badly damaged and the reading 50 cannot be varified, we consider that 30 is the correct figure, particularly because the Narēndra inscription clubs this division with another division of 30 as Unukal - Sabbī-yeraḍu mūvattu. i.e., Unukal and Sabbī, two divisions of 30 each. This Sabbī division was adjoining Unukal-30, Sabbī being modern Chhabbi in Hubli taluk. This division figures in an inscription in the period of our study also.²⁰ It states that one Pañchālādēva was governing this division under Gaṅga Mārasimha.

Putting all these things together, we can surmise that Halasige-12000 covered the vast area of Kolhapur district touching the fringes of Ratnagiri district, major portions of Belgaum district excluding its eastern fringes, the northern portions of North Kanara district upto Kāḷinadī (river), Dharwad, Hubli and Kalghatgi taluks of Dharwad district.

There is hardly any material to know about the history of Halasige-12000 as in the case of Banavāsi-12000. As noted earlier, this division was a little too remote from the scene of political activity in the period of our study. However we do get the names of two officers who were governing this area obviously under the Rāshtrakūṭas.²¹ They are Kaṇṇaha mahārāja and Gaṇḍa-mahārāja.

REFERENCES AND NOTES

1. EI., XXXI, No. 32-2 p. 234
2. ARIE, 1964, B. 400
3. EI., XXXVII, No. 56(II) pp. 334-36
4. ARIE, 1972-73, B. 107
5. IA., VII, pp. 209-17
6. Mulay S., Studies in Historical and Cultural Geography and Ethnography of the Deccan, p. 34
7. Unpublished. See Ramesh K.V. Chālukyas of Vātāpi, p. 116
8. IHQ. Vol. 4, pp. 425-30, The editor of the record reads the name of this place as Alakuka but an examination of the photograph published along with the article shows that the correct reading is Alaktaka.
9. EI., VI, No. 18, pp. 208-13
10. JBBRAS (New Series), Vol. 10, pp. 21-37
11. Journal of Karnatak University (Humanities), Vol. I, pp. 194-227
12. IA. VII, p. 161
13. The Dharwar plates of Vinayāditya dated A.D. 598 (ARSIE, 1933-34, A 2) mention a division Kūṇḍichha-1000 and its subdivision Bāgaḍage-70. Dr. Mulay (op.cit, p. 34) seems to equate this division with Kūṇḍi-vishaya. On the face of it, it is not correct.

Later inscriptions of the 11th-12th centuries of the Raṭṭas of Saundatti indicate that modern places like Kolhoḷi, Gokak, Koṇṇur, Saundatti and Nēsargi all in Belgaum district were situated in Kūṇḍi-maṇḍala i.e. Kūṇḍi-vishaya, see JBBRAS, pp. 220 ff. Nos. V, VI and VII.



14. EI. XXXIV, No. 19, pp. 125-36
 15. Ibid., XIII, No. 28-B, pp. 316 ff.
 16. Ibid., VII, No. 28-F, pp. 208-14
 17. Ibid. XIII, No. 28-A, B
 18. SII. , XI(11), No. 191
 19. ARIE. , 1952-53, B. 97
 20. IA. XII, pp. 255-60
 21. See ARIE, 1964, B. 400 and EI, XXXVII No. 56, pp. 334-36 respectively.
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III. KARAHĀṬA-4000; KARAHĀṬA-VISHAYA

Karahāṭa Karahāṭaka or Karahāḍa identified with modern Karāḍ on the bank of Kṛishṇā in the Sātārā district of Mahārāshtra State occupied an important place in early history of the Deccan. Interestingly, this place was known for the learned brāhmaṇas who were invited to far off places and given profuse grants for settling themselves to fulfil the religious and educational needs. In one record dated A.D. 754¹ it is even stated that the Rāshtrakūṭa king Dantidurga performed his tulāpurusha and weighed himself in gold coins which were donated to the brāhmaṇas coming from Karahāḍa.

Perhaps in the period of the Chālukyas of Bādāmi this place had not yet obtained political importance as in later days. It appears to have been the headquarters of a small administrative division. This is indicated by the Raygad copper plates of Vijayāditya which state that king had camped in a place known as Marivasati which was within Karahāṭa (Karahāṭa-antargata-Marivasati-vijaya-skandhāvāre)². This means that Karahāṭa was a vishaya, an administrative division, in which the village Marivasati was situated. This is the earliest reference to Karahāṭa in inscriptions. But there is a still earlier record supposed to be belonging to Vinayāditya (reigned A.D. 681-96)³ dated A.D. 598 which date

however, does not fall within reign period of this king. Further, the record is written in characters of A.D. 9th century. On these grounds the record is regarded as spurious. This record states that Vinayāditya made a grant of a garden (vāṭikā) at the village Ellapura situated in Karahāṭaka-vishaya. This village is identified with Yerur in Wlave taluk of Satara district.

The number of villages included in this division **during** this period is not known, though it is known that came to be called Karahāṭa-catussahasra or Karahāṭa-nālusāsira i.e., Karahāṭa-4000 in the later period.

Curiously, a copper plate grant of Kṛishṇa I dated A.D. 768⁴ refers to a grant of some villages to a number of brāhmaṇas hailing from Karahāṭa which is described as Karahāṭa-daśa-sahasra i.e., Karahāṭa-10000. This is the earliest reference to Karahāṭa division associated with numerical suffix. But it is possible that this 10000 is ^amistake for catus-sahasra, i.e., four thousand. This is the only reference to Karhāṭa associated with ten thousand villages whereas large number of Sanskrit and Kannada inscriptions mention Karahāṭa-4000 only.

Koppara-500 is the only big division we known was a part of Karahāṭa-4000. It is mentioned in the Sāmangaḍ plates of Dantidurga.⁵ It records a grant of a village, the name of which is highly doubtful. It was situated in Koppara-500-bhukti. J.F. Fleet reads the name of this village as

Karamdiva(?vā)ḍējaphi(?)ta(?) dēūlavāḍā. His observation in this connection is that this portion of the grant is over written and thus possibly tampered with. He suggests that this name represented two villages Karañjavaḍe and Dēvarḍe situated in Satara district. The boundary village Aiṭavāḍe is the modern village of the same name in Walve taluk of Satara district. The grant villages were situated close to this village. Another boundary village Pāragāvā is set to be modern Pārgaon to the south of grant village near the Varṇā river. Similarly Vilvavāḍe is modern Bhilvad. Yet another boundary village Uvatyalevādi is not identifiable. This division appears to have covered Walve taluk of Satara district.⁶

Kallī-12 was a small subdivision in Karahāṭa-vishaya. It is mentioned in a copper plate grant of Kṛishṇa III from Karāḍ itself.⁷ A village named Kaṅkē situated in this division was given in a grant to an ascetic Gaganaśiva, a disciple of Īśānaśiva belonging to Karañjakhēṭa-santati who was the sthānapati of Valkalēśvara (temple) in Karāḍ. The grant village Kaṅkē is identified with modern Kaṅki near Karāḍ. The boundary villages Pendureṃ, Āḍhem are equated with Pandūr and Ādhī. Kanhavannā, the river flowing in the eastern and northern sides of the village is obviously the river Kṛishṇā.

From other records the village Kure-grāma is identified with modern Koregaon, the taluk headquarters of the same name in Satara district.⁸

Thus on the basis of above mentioned material we may conclude that the Karahāṭa-vishaya occupied almost whole of Satara district with the rivers Vārṇā and Kṛishnā being the southern and northern borders. However no information is forthcoming from the above sources regarding the history of this vishaya such as the officers administering it.

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REFERENCES AND NOTES

1. IA., XI, pp. 108-15
2. EI., X., No. 2, pp. 14-17
3. JBISM., III(i) pp. 6-16. Though on the face of it this is the earliest reference to Karahāṭa-vishaya, in view of the uncertainty of the date which does not coincide with Vinayāditya, we have taken the Raygad plates as containing the earliest reference.
4. EI. XIII, No. 25, pp. 275-82
5. IA., XI, pp. 108-15
6. Bombay Gazetteer, Vol. I, Part-II, p. 390
7. EI., , IV, No. 40, pp. 278-90
8. JBBRAS. (New series) Vol. X, pp. 21-37

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IV. EḍEDORE-2000

Eḍedore-2000 makes its first appearance in an inscription of the Rāshtrakūṭa Amōghavarsha I. This damaged inscription dated A.D.837, states that the king's daughter Rēvanimmaḍi was governing this division with her husband Yeragaṅga.¹ The numerical appellation is not found here.

There are two other Rāshtrakūṭa inscriptions, one of which really belongs to Kṛishṇa III,² the other one mentions Akālavārsha³ but date is not given in full. Thus it cannot be assigned clearly to anyone of Akālavārshas i.e., Kṛishṇa. The date available is Vrōdhikṛit which occurred in the rule of all three Kṛishṇas of this family. A.D.772 belongs to Kṛishṇa I, A.D.892 to Kṛishṇa II and A.D.952 to Kṛishṇa III.

The inscription of Amōghavarsha I tells us that Gaṅga Yeragaṅga to whom Rēvakanimmaḍi was married, was governing Eḍadore division. The inscription of Kṛishṇa III indicates that this division was under the control of Gaṅga Būtuga (Bū ṭaya). But the above inscription mentioning only Virōdhikṛit as the date, speaks of a Jagattuṅgadēva as governing Eḍadore as the subordinate. It is proper to consider this Jagattuṅga to be a Rāshtrakūṭa prince i.e. one of the Gōvindas since all of them bore the title Jagattuṅga.

Since Eḍedore is found associated with the Gaṅgas from the days of Amōghavarsha I, it is difficult to place a Rāshtrakūṭa prince Jagattunga after this period. Thus we are inclined to identify this Jagattunga with Gōvinda II and ascribe this inscription to the period of Kṛishṇa I in which case this becomes the earliest reference to Eḍedore.

It is worthy of noting here that Jagattunga was governing Eḍedore as anugajīvita. In Kannada anuga means son. It is ^{the title} therefore likely that Gōvinda II who had also Jagattunga was governing Eḍedore as prince during the time of his father. It is difficult to identify this Akālavārsha with Kṛishṇa II, since Eḍedore was already in charge of the Gaṅga prince from the days of Amōghavarsha I. And there was little chance for his grandson to rule over this division.⁴

Eḍedore is not the name of the headquarters of this division. The name appears to indicate the geographical location of the division. "Tore" means a stream or river and "ede" means a place or an area. Thus, literally speaking, this was a region close to a river. And it has been rightly observed by J.F. Fleet,⁵ that Eḍedore represented a land between the rivers Kṛishṇa and Tūṅabhadra covering most part of present day Raichur district.

Though it was one of the prominent administrative units in the days of the Rāshtrakūṭas, not much information is

contained in their records. It had already comprised of 2000 villages at the time of the Rāshtrakūṭas. It came to more prominence during the period of the Chālukyas of Kalyāṇa and also the Sēuṇas. Inscriptions of these later dynasties give more information such as smaller divisions and villages included in it. According to these inscriptions smaller divisions like Karaḍikal-300, Moraṭa-300, Mosalikallu-300 and Kuḍihāra-70, among others, were a part of this division. All these were located in Raichur district. We are not going into details here since it is beyond the scope of our study. However we can conclude that this division covered most parts of Raichur district between the Kṛishṇā and Tūṅabhadra rivers excluding the extreme western fringes which were a part of Belvola-300.

There is only little information regarding the history of this division. As shown above, its history goes back to the days of Kṛishṇa I when his son Gōvinda II was governing this division as a prince i.e., as anugajivita. Later, at least from the days of Amōghavarsha I, the governorship of this division went to the Gāṅgas when the king granted it to the Gāṅga Yeragaṅga on the occasion of marriage of his daughter Rēvakanimmaḍi with the latter.

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REFERENCES AND NOTES

1. SII., XI (i) No.7. This Rēvakanimmaḍi is different from her name-sake who^{was} the daughter of Amōghavarsha III and married to Gaṅga Būtūga II.
2. ARIE, 1955-56, B.209
3. Ibid., 1961-62, B.551
4. For a different view, see Ibid., Introduction p.17
5. See the note by Fleet, EI., XII, pp.295-6

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V. TARDAVĀḌI-1000

Tardavāḍi-1000 figures prominently as administrative division in inscriptions of the Chālukyas of Kalyāṇa. But it figures in the times of the Rāshṭrakūṭas in an inscription of Kṛishṇa III.¹ There is no mention of this division in the available inscription⁵ of the Chālukyas of Bādāmi. It is not known if Tardavāḍi as a division existed before Kṛishṇa III.

Tardavāḍi, the headquarters of Tardavāḍi-1000 is identified with Taddevāḍi in Indi taluk of Bijapur district. An inscription of Kṛishṇa III from Sāloṭgi in the same taluk² states that Pāvīṭṭage which is the same as Sāloṭgi, was situated in Karṇapuri-vishaya. An inscription from Hūvina Hippargi belonging to Amōghavarsha I³ mentions Kannavuri-vishaya which can be equated with Karṇapuri-vishaya. Looking to the location, this Karṇapuri or Kannavuri-vishaya can be said to be a part of Tardavāḍi-1000.⁴

The Huvina Hippargi inscription mentioned above states that Pipparage-grāma was granted to an individual Gōleya-bhaṭṭa. This village is stated to have been situated to the east of the village Sirmalage to the north of Kṛishṇa-beṇṇā and surrounded by Basurikōḍu, Ingālīsara, Bāgevāḍi, Sāmalavāḍige and Oḍḍavodige. The grant village Pipparage is

the same as Hūvina Hippargi in Bāgevāḍi taluk of Bijapur district. As for Kṛishnavēṇṇā, it is obviously the Kṛishṇā river flowing across the Bijapur district. Hūvina Hippargi is to the north of it. Sirimalage is the same as Chimmalagi in Bāgevāḍi taluk. Bāsuriḱōḍu is the same as Basarakōḍ in the neighbouring Muddebihāl taluk. Ingālīsara is Ingālēśvar in Bāgevāḍi taluk. Bāgevāḍi is of course the same as modern Bāgevāḍi. Sāmaḷavāḍige is Sālavāḍagi, also in Bāgevāḍi taluk. Oḍḍavōḍige seems to be the same as Hire Vāḍavāḍigi. Kannavuri, the headquarters of Kannavuri-vishaya seems to be the same as Koṇṇūr in Muddebihāl taluk. This Kannavuri is identified with Kaṇṇūr in Bijapur taluk,⁴ by some scholars. But we suggest Koṇṇūr in view of the fact that all the villages stated to be surrounding the grant village Hippargi are situated round about this place in Bāgevāḍi and Muddebihāl taluks where as Kaṇṇūr is at a pretty long distance in Bijapur taluk.⁵

The Narsalgi inscription mentioned above also indicates that a small division called Murttage-30 or Multage-30 was a part of this division and that Narasalage (same as Narsalgi, the find spot of the record) was situated in this division. This is confirmed by later inscriptions. Murttage or Multage is the same as Muttagi in Bāgevāḍi taluk.

So far as the period of our study is concerned, much information is not forthcoming. There is no doubt that this division was formed in wake of the Rāshtrakūṭa rule.

In course of time the division became fairly prominent and later inscriptions mention quite a few governors of this division under different rulers of the Chālukyas of Kalyāṇa. More number of subdivisions are also noticed in these inscriptions.

Thus, on the basis of the above information it can be concluded that Tardavāḍi-1000 covered the area of portions of Bijapur district between the rivers Kṛishṇā in the south and Bhīmā in the north.

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REFERENCES AND NOTES

1. SII., XI(1), No. 40
2. EI., IV, No. 6-A, p. 60
3. SII. XI(1), No. 8
4. Koppa S.K., Tardavāḍi-nāḍu (in Kannada) p. 10
see also Gurav R.N. Tardavāḍi-nāḍu, p. 7
5. Dr. Koppa in his book mentioned above (see foot note 4) suggests that this Karṇāpurī-vishaya itself was later developed into Tardavāḍi-1000, p. 10. This is not tenable because both Tardavāḍi-vishaya and Karṇāpurī-vishaya figure in the inscriptions of Kṛishṇa III.

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VI. BELVOLA-300

Belvola-vishaya was a prominent division in the days of the Chālukyas of Bādāmi. In the subsequent centuries it assumed greater importance. And during the days of Chālukyas of Kalyāna and Sēuṇas it became a centre of intense political and cultural activities. Like Eḍdore-2000, Belvola did not get its name through its headquarters. Belvola is not a place name. It denotes the type of land which covered most of the area coming under this division. The literal meaning of this term is 'white coloured land' signifying cotton growing area, or it may mean land growing profusely (beleva vola) or fertile land. And no wonder if its white colour attracted the attention of the poet who described it as white field (Bel-vola). The Sanskrit records call it Dhavaḷa-vishaya, meaning white region.¹ The inscriptions of our period do not give so many details as in the later inscriptions. Yet it is possible to get a broad idea on the basis of the existing material. Belvola-300 comprised of several smaller sub-divisions also within its boundaries. The inscriptions of our period mention Muḷgunda-12.² This is the unit of 12 villages with Mulgund in Gadag taluk as its headquarters. Later inscriptions refer to quite a few such divisions as Beṇṇedadi-70, Chinchila -50, Kukkanūr-30, Nareyaṅgal-12 and the like.

Scholars have worked on this division making use of later inscriptions also and have identified as many as 244 villages out of 300 villages.³ We confine ourselves here to the sources of our period.

The biggest subdivision in Belvola-300 is Majjantiya-70 bhukti mentioned in the Koṇṇūr inscription of Amoghavarsha I.⁴ It states that a village Taleyūr was granted to a Jaina-basadi. The boundaries of the grant village are given in a complicated way. Normally in a grant when the boundary villages are mentioned, the normal expression used for denoting the directions of the boundary villages are tat-pūrvvataḥ, tat-paśchimataḥ etc. But here, after mentioning the village Taleyūr, for mentioning the boundaries, the expression tasya-cha-āghātaḥ is used. Then instead of tat-pūrvvataḥ the expression tat-Koḷa-nūrāt-pūrvvataḥ is used. The text indicates that the boundaries of Koḷanūr are given in the record. This suggests that Taleyūr and Koḷanūr are identical or Koḷanūr was another name for Taleyūr. This is supported by the fact that while mentioning the boundaries of Taleyūr, the village Beṇḍanūr is mentioned. This Beṇḍanūr is also mentioned as a part of Koḷanūr-30. Further, like Majjantiya, Koḷanūr is also called bhukti. Thus what follows is that Majjantiya was a bigger subdivision and Koḷanūr-30 was situated in that. Majjantiya however, cannot be

identified. Koḷanūr of course is Koṇṇūr in Naragund taluk of Dharwad district. Of the boundary villages Beṇḍanūru and Sāsavevāda are identical with Beṇṇūr and Sāsuvihaḷḷi both in Navalgund taluk. And Paḍilagerē may be the same as Paḍesūr in the same taluk. Kīlavāḍa is not identified.⁵

A unique feature of this inscription is that all the 30 villages included in Koḷanūr-30 are listed in it. They are shown below along with identification

Place	modern equivalent	Taluk	District
Koḷanūr	Koṇṇūr	Navalgund	Dharwad
Beḷḷēru	Belēri	do	do
Beṇḍanūr	Beṇṇūr	do	do
Suḷḷa	Sulla	Bādāmi	Biḷapur
Musuḍagerē*	Muṣṭigēri	do	do
Maṭṭikaṭṭe	Maṭṭikaṭṭi	do	do
Nilagundage	Nilgund	do	do
Tālikēḍa	Taḷakavāḍa	do	do
Ālūga (seems to be a mistake for Ālūru)	Ālūru	do	do
Imḍugalu	Adagallu	do	do
Behūru probably	Belūru	do	do
Nēṇilage	Nīralagi	do	do
Muttalagerē	Muttalagēri	do	do

editor of the

* The/inscription reads two names Musa and Ḍa[dh]erē (line 46), but it should be Musadagerē.

Place	Modern equivalent	Taluk	District
Odḍiṭṭage	probably Vadavaṭṭi	Bādāmi	Bijapur
Kākeyanūr	Kākanūr	do	do
Avaravāḍi	Avarāḍi	Ramadurg	Belgaum
Kittaivoḷe	Kittali	Badami	Bijapur
Pirisiṃgi	Sirasangi	Saundatti	Belgaum
Munivaḷḷi	Munavalli	do	do
Māvinūr	Māvanūr	do	do

Haganūr, Mudugunḍi, Saṃgama, Pāruvanagere, Inḍagere, Koṭṭase, Dhalāru, Hosamḷaḷu, Sikimabri(?) and Giripīḍalu cannot be traced on the map.

As noted earlier the inscriptions of our period mention Muḷagunda-12 as the subdivision of Beḷavola-300, Muḷagunda, the headquarters of this subdivision is the village of the same name about 20 Kms. from Gadag, the taluk headquarters in Dharwad district. It is learnt from later sources that Hosūr, Kurtakōṭi, Kaṇvi, Hortti, Venkaṭapūr, Yeli-Sirūr, Kallūr and Yalavaṭṭi were included in this subdivision. All these villages are in Gadag taluk around Muḷgund.

Anṇigere and Gadag were other important places in Beḷvola division. These places are within 20 Kms. from each other. Anṇigere^{is} situated in Navalḡund taluk. It is quite likely that this place was headquarters of Beḷvola-300. It is



described as rājadhāni-pattana in later inscriptions i.e., capital city. An inscription of Amoghavarsha I states that a chief Dēvaṇṇayya was stationed at Annigere while governing Belvola-300.⁶

Some other villages included in Belvola-300 as known from the inscriptions of our period ⁷ are:

- a] Sirivura, modern Sirūr in Navalgund taluk of Dharwad district
- b] Chinchilla* modern Chinchli in Gadag taluk of Dharwad district
- c] Sisulāhālu, modern Siśuvinahalli in Navalgund taluk of Dharwad district
- d] Baṭṭakere, modern Beṭagēri in Gadag taluk of Dharwad district
- e] Muduvolal, modern Mudhōl in Yalaburgi taluk of Raichur district
- f] Nāgavāvi , modern Nāgavi in Gadag taluk of Dharwad district.
- g] Kāraṇa-Guripatti, modern Tuppada-Kurhatti, in Navalgund taluk of Dharwad district
- h] Haḍagile, modern Haḍagali in Ron taluk of Dharwad district
- i] Saiyyaḍi, modern Savaḍi in Ron taluk of Dharwad district

* This place was the headquarters of 50 villages in Belvola-300 according to later inscriptions.

- J] Kuraḍige, modern Kuraḍagi in Ron Taluk, Dharwad district
- k] Chaṭṭhā-grāma is not identified.
- l] Kuṛitakūṇṭe, modern Kurtkōṭi, Gadag taluk, Dharwad district.
- m] Bēpaṭṭi, modern Byāhaṭṭi, Hubli taluk, Dharwad district
- n] Beneyitaura, modern Bentūr, Gadag taluk, Dharwad district
- o] Anṇigere, modern Anṇigere, Navalgund taluk, Dharwad district
- p] Iṭṭage, modern Itgi, Yelburga taluk, Raichur district
- q] Pasuṇḍi, modern Asuṇḍi, Gadag taluk, Dharwad district.
- r] Muguḷi, modern Mugali, Dharwad taluk, Dharwad district
- s] Paranti, modern Harti, Gadag taluk, Dharwad district
- t] Muḷugund, modern Mulgund, Gadag taluk, Dharwad district.

On the basis of the above discussion and taking into consideration some details available from later inscriptions, we can conclude that this Belvola division of 300 villages covered Gadag, Navalgund and Naragund taluks of Dharwad district, most of Ron Taluk, excluding small portion of it in the east in Dharwad district, Southern fringe of Bijapur district to include Bēlūr in Baḍami taluk, fringe of Saundatti taluk to cover Sirasangi and Munavalli, southern fringe of Ramadurg taluk to cover Avarādi and eastern fringe of Raichur district adjoining Dharwad district, to cover Kukkanūr, Mudhōḷ and neighbouring villages. To the south of this division was situated Purigere-300 covering Shirahatti taluk in Dharwad district; to the west, Banavasi and Halasige provinces and to the north, Kisukāḍu division in southern Bijapur district; to the east was Eḍedore covering remaining parts of Raichur district.

Historical Details

Regarding the history of this division we get fairly good details. It makes its appearance for the first time in the inscriptions of the Chālukyas of Bādāmi. In earlier days of the Kadambas we do not get any reference to this division. An interesting point about this division is its close association with another adjoining division of 300 villages, namely, Purigere-300. The association of these two divisions was so close that they came to be well known as Eraḍ-ārunūru (Two six hundred), meaning thereby the combination of two divisions consisting 300 villages each.⁸ Such instances are unusual and do not frequently occur in inscriptions. Further, it is to be noted that during the days of the Chālukyas of Bādāmi, this division mostly figures as a vishaya without any numerical suffix. There is however, one instance when it is called Belvola-śatatraya in an inscription of Vinayaditya.⁹

As noted earlier, the division covered large tract of fertile area comprising good portions of Dharwad district together with small parts of Belgaum, Bijapur and Raichur districts. It must have been fairly thickly populated and naturally it assumed political importance also. It came to be governed by the governors appointed by the rulers or the feudatory families either singly or sometimes together with Purigere-300.

In the days of the Chālukyas of Bādāmi this division did function as administrative unit. But we do not get any reference to the governor in charge of this division during this period.

In the Rāshtrakūṭa inscriptions the earliest reference to the division is found in the inscription of Amōghavarsha I. These inscriptions speak of a chief named Dēvaṇṇayya as the governor of this division. He figures for the first time in the inscription from Nīlgund dated A.D.866.¹⁰ Herein he is described as governing the division of Belvola-300 and stationed himself at Anṇigere. He continued to hold this position at least upto A.D.873 which date is given to him in the Chinchli inscription of Amōghavarsha I.¹¹ No other details about him such as family etc. are available.

The next prominent governor of this division was Mahāśrīmanta who appears to have assumed this status in middle of the days of Kṛishṇa II. In between however, that is, just before the coming of Mahāśrīmanta, this office appears to have been held for a short time by a chief called Maṅga-tōraṇa during the reign of Kṛishṇa II himself in A.D.893.¹² The earliest mention of Mahāśrīmanta is found in an inscription of Kṛishṇa II dated A.D.897 from Mudhōl, Yalburgi taluk of Raichur district.¹³ He also figures in other inscriptions of the same king dated A.D.901, such as Yali-Sirūr inscription¹⁴ and Venkaṭāpur inscription.¹⁵ The last known date

for this chief is A.D.918. It is mentioned in an inscription from Gadag, Dharwad district.

After Mahāśrīmanta Beḷvola-300 division appears to have been held for a very short time by Kaliviṭṭa II of the Chellakētana family whose members were the hereditary governors of Banavāsi province in the Rāshtrakūṭa period. Kaliviṭṭa's authority over this division is mentioned in the Sirunja inscription which is ascribed to Amōghavarsha II. The cyclic year Sarvadhāri of this inscription is equated to A.D.928-9 due to the governance of Kaliviṭṭa over Beḷvola-300. This Kaliviṭṭa is stated to have been governing Banavāsi-nāḍu almost in the same period or soon after this period. It appears therefore that Kaliviṭṭa was holding this position for a short period before succeeded his father Bankeya II to the governorship of Banavāsi province.

With the coming of Kṛishṇa III to the throne, the Gangas of Talakāḍ who were once the opponents of the Rāshtrakūṭas became their allies and held sway over considerable regions to the north of Tūṅgabhadra including Beḷvola-300 to the end of the Rāshtrakūṭa period. Reconciliation was however going on even earlier, which resulted in marriage of Būtuga II with Rēvakanimmaḍi, the daughter of Amōghavarsha III. Thereby Kṛishṇa III, son of Amōghavarsha III became the brother-in-law of Būtuga II whom he helped in getting the throne of the

Gaṅgas. There are evidences to show that Amōghavarsha handed over, ^{to Būtuga} as presents (balivali), Belvola-300 along with other divisions such as Purigere-300 and Bāgenāḍu-70, Kisukāḍu-70.¹⁶ An inscription of Kṛishṇa III indicates that the supervisory charge of Māsavāḍi-140, Kukkanūr-30, Keḷavāḍi-300 went to Būtuga in this period.¹⁷

The last known date for Būtuga II as the governor of Belvola-300 is A.D.950 as known from Atkūr inscription of Kṛishṇa III.¹⁸ But it is likely that he continued to hold the position some more time.

The earliest date of Mārasimha, son of Būtuga II, as the governor of Belvola is A.D.969 which comes from the inscription of Nāgāvi, Gadag taluk, Dharwad district.¹⁹ Like the other inscriptions which mention Satyavākya Koṅganivarma standing for a Gaṅga chief, this inscription also refers to Satyavākya Koṅgunivarma as the governor of Belvola-300 along with other divisions such as Gaṅgavāḍi-96000, Purigere-300, Kisukāḍu-70 and Bāgaḍe-70. On the basis of the date and the ruling king Khoṭṭiga, he is to be equated with Mārasimha II.

This is confirmed by the Hire-Handigōḷ inscription, Gadag taluk of Dharwad district of A.D.970²⁰ which states that, Mārasimha was the governor of Belvola-300 and Purigere-300 then.

Mārasimha was the governor of this division in A.D. 971²¹ and 972.²² Incidentally, Hulgūr inscription giving the latter date, mentions his queen Ankabbari. She is called Gaṅgamahā-dēvi and is credited with administration of Pulluṅgūr, the find-spot of the record.

Mārasimha II is mentioned as the governor of Erad-arunūr i.e. Belvola-300 and Purigere-300 in A.D. 973, in an inscription of Karka II.²³ This is the last known date for Mārasimha as the governor and the last date for the Rāshtrakūṭas also, because in this year Chālukya Taila II succeeded in dethroning the Rāshtrakūṭas and establishing the Chālukya rule.

However, we learn from other sources that though the Rāshtrakūṭa rule came to an end by this date, the loyal feudatory Mārasimha II did try to espouse the cause of the overlord even after their decline. Mārasimha II supported the last known prince of the family Indra IV who was the grandson of Kṛishṇa III and his own sister's son. He crowned him king at Bankāpura and tried to uphold the sovereignty of the Rāshtrakūṭas. But it was no avail. Both of them are said to have spent ^{their last} days in Śravaṇabelgola, a famous Jaina centre, in Gaṅgavāḍi. Mārasimha is said to have died in Śravaṇabelgola by Sallēkhana and Indra passed away at Bankapūr.

REFERENCES AND NOTES

1. EI., XIII, No. 15, p. 192
2. For example EI., VI, No. 11, pp. 98-108
3. Cf. Ritti S.H., 'Belvola-mūnūru' (in Kannada) Karnataka Bharati, vol. I.
4. EI., VI, No. 4, pp. 25-38
5. Interestingly, this Koṇṇūr inscription, though it^{1s} supposed to belong to 9th century, is written in 11th-12th century Kannada characters and language is also Kannada. The inscription itself states at the end that it is the copy of an earlier copper plates grant. This is a rare instance of its kind (tāmbra-śāsana[mam]nōḍi bareyisim=enalk=a) śāsanadoḷ=ent=irddud=ant=i śilā-śāsanamam bareyi[s]idarū, 11.71-2)
6. EI., No. 11, p. 104; Dēvaṇṇayya-m-Belvola-mūnūru man=āluttam=Annigereyol=ire (11.21-22)
7. a] EI., VII, No. 28-F, b] SII, XI(i), Nos. 13, 15, 27; c] Ibid. No. 14; d] Ibid., Nos. 21, 22 and EI., XIII, No. 15-J; e] ARIE., 1955-56, B. 214; f] SII., XI(i) No. 41; g] EI., XIV, No. 28 h] SII., XX, No. 4; i] IA., VII, pp. 217-20.
8. See for example, ARIE., 1945-46, B. 286
9. SII., XX, No. 4
10. EI., VI, No. 11, pp. 98-108
11. SII., XI(i), No. 15
12. Ibid., No. 21
13. ARIE., 1955-56, B. 214
14. SII., XI (i), No. 25

15. EI., XXVI, No. 4, pp. 59-62
16. EI., IV, No. 50, pp. 350-56. This information comes from the Hebbāl inscription and partly from Hubballi inscription also. They are dated in A.D. 975 and 973 respectively. Neither of these dates conform to the period of Amōghavarsha III, and Kṛishṇa III. But contents are confirmed by other inscriptions from Rōṇ (SII. XI(1), No. 36), and Tuppada-Kurhaṭṭi (EI., XIV, No. 28, pp. 364-66)
17. ARIE, 1955-56, B. 209
18. EI., II, No. 11, pp. 167-74
19. SII., XI(1), No. 41
20. Ibid., No. 43
21. IA., XII, pp. 255-56, and SII., XVIII, No. 33
22. EI., XXXIV, No. 12, pp. 61-64
23. ARIE., 1945-46, B. 286

VII. PULIGERE-300

Puligere-300 was a division adjacent to Belvola and very closely associated with it, so much so, both can be described as twin divisions. As noted earlier, in the later inscriptions the two divisions are many times jointly referred to as Eraḍarunūru even without mentioning the name of the headquarters.

As we have seen, Belvola covered the north and north-eastern part of Dharwad district. Puligere-300 covered the adjoining southern part of the same district. Puligere is modern Lakshmēśvar in the Sirhatti taluk of the same district, situated about 45 Kms. south from Gadag. Puligere also figures in inscriptions as Purigere and in later inscriptions as Huligere. Sometimes the headquarters Puligere is also described as Pulikara-nagara.

We do not get much information about the sub-divisions of Puligere-300. The Hebbāl inscription¹ mentions a sub-division of seventy villages as a part of this division. But name of the sub-division is lost because of damaged condition of the record. However Perbāl or modern Hebbāl in Sirhatti taluk, Dharwad district, was included in this sub-division.

An inscription of the Rāshtrakūṭa Khoṭṭiga dated A.D.973 mentions a division of 96 governed by a Padmaladēva under Gaṅga Mārasimha who was in charge of Erad-ārunūru.² The context shows that this division of 96 villages was a part of Erad-ārunūru either in Belvola-300 or Puligere-300, more probably Puligere-300. Because it is indicated that a village Kaṭṭekēri was situated in this sub-division. This village can be identified Kaṭagēri in Shiggaon taluk some portion of which was situated in Puligere.

Inscriptions show that among other^s the following villages are situated in Puligere.³

Village	modern equivalent	Taluk	District
a] Shiggāme	Shiggaon	Shiggaon	Dharwad
b] Saraṭavura	Soratur	Gadag	do
c] Kalivura	- not identified		
d] Kāḍiyūr *	- not identified		
(Ereyana Kāḍiyūr)			
e] Elupuṇuse	- not identified		
f] Elamvaḷḷi	- not identified		
g] Pulluṅgūr	Hulgūr	Shiggaon	Dharwad

* L.D.Barnet, the editor of Kalas inscription of Gōvinda IV (EI., XIII, No. 29, pp. 376 ff.) identified this with Kalas, probably on the ground that it is the find-spot of the inscription in which Kāḍiyūr is elaborately described and (2) it is mentioned as located to the west of Puligere, i.e., Lakshmeśvara and Kalas conforms to this location.

Village	modern equivalent	Taluk	District
h] Kaṭṭekēri	Katagēri	Shiggaon	Dharwad
i] Semboḷal	- not identified		
j] Kaddama	- not identified		

The inscription^s of the period under study give the above details. Indeed they did not give a complete picture of the division. Later records such as those of the Chālukyas of Kalyāṇa and the Sēuṇas do provide with more details but they are beyond the scope of our study. On the basis of these details it can be stated that Puligere-300 covered the whole of Shirahatti taluk and southern fringes of Gadag taluk including Soraṭūr and the upper portion of Shiggaon taluk including Shiggaon.

Historical Details

Unlike Belvola-300, the division of Purigere is not found in the inscriptions of Bādāmi Chālukyas. But it is well known that Purigere was quite a famous religious centre during those days. It can be said that it might have been the headquarters of a division at that time, looking to the importance it had acquired. Puligere division with its numerical suffix 300 figures for the first time in the inscriptions of the Rāshtrakūṭa Kṛishṇa II.⁵ But as a nāḍu figures earlier, as for example in Mantrawāḍi **inscription** and Soraṭūr inscription dated A.D. 865 and 867-8 respectively.⁶



The earliest known governor of Puligere-300 was Kuppeyarasa. He figures for the first time in an inscription from Mēvundī, Mundargi taluk, Dharwad district belonging to Amōghavarsha I and dated A.D.865.⁷ He is stated to have been belonging to the Yādava family. This is one of the earliest references to Yādava-family, though it is difficult to find out which Yādava family is referred to here. In the inscription from Soratūr dated A.D.869⁸ the name of the family is spelt as Ādava. He figures also in some other inscriptions of Amōghavarsha I, as for example, Shiggaon and Soratūr inscriptions.⁹ He is also referred to in the Mantrawāḍi inscription dated A.D.865 where neither the name of his family nor the titles are mentioned.¹⁰

From the title Āhavāditya that was ascribed to him, it can be surmised that he enjoyed a fairly prestigious position in the Rāshtrakūṭa royalty.

The last known date of Kuppeyarasa is A.D.868 as known from Soratūr inscription of Amōghavarsha bearing that date.¹¹

There is another inscription written in character of 12 century A.D. which mentions Akālavarsha as the ruling king and Kuppādēvarasa of the Yādava-family as the governor of Purigere-300, Kōgaḷi-500 and Māsavāḍi-140. This Kuppādēvarasa can be identified with Kuppeyarasa discussed above

in view of the common family name. In that case Akālavārsha is to be identified with Kṛishṇa II. However the characters of the inscription are too late for the period of Kṛishṇa II.¹² It is likely that it is a later copy of the genuine record which belong^{ed} to the reign of Kṛishṇa II.

After Kuppeyarasa we only get a chequered information about the history of Puligere. The next chief in charge of Puligere was the famous Bankeya of the Chellakētana family. He is found holding charge of this division along with his hereditary fief Banavāsi-12000, Belagali-500, Kundarage-70 and Kundūr-500 in A.D. 874.¹³ In A.D. 883 we see a chief Indapayya holding charge of this division.¹⁴ We do not know about the events in between A.D. 874 and 883. Similarly nothing is known about the administration of Puligere in the next three decades or more. The next governor of Puligere we come across is only in A.D. 916-17 when Lenteyarasa was governing this division.¹⁵

There is again a big gap after this. With the advent of Kṛishṇa III, the Gaṅgas became close allies of the Rāshtrakūṭas and their prominence grew in the area of north of Tungabhadra. In appreciation of Gaṅga Būtuga's help in the war of Takkōḷam with the Chōḷas, Kṛishṇa III put Būtuga in charge of large tracts including Puligere and Belvola divisions.¹⁶ As noted earlier, the Hebbāl inscription narrates that Amoghavarsha III gave his daughter Rēvakanimmaḍi to Būtuga and gave many regions including Belvola and Puligere as balivali (present). Though there is some discrepancy in these two statements it is however clear that the Gaṅga influence grew enormously in this

area. Incidentally it is interesting to note that Būtuga's mother Bhujjabbarasī was in-charge of the administration of Perbāl i.e. modern Hebbāl, while Būtuga was the governor of several divisions.

Būtuga's son Mārasimha obtained the authority over these regions after his father. As we have seen earlier in connection with the history of Belvola-300, Mārasimha was the last governor of the Rāshtrakūṭas to administer these divisions. After this the Rāshtrakūṭas rule itself became extinct.

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1. EI., IV, No. 50, pp. 350-56
2. IA., XII, pp. 270-72
3. a] EI., XXX, No. 10, pp. 85-88
 b] SII., XI(1), No. 12
 c] ARIE., 1958-59, B. 619
 d] EI., XIII, No. 29, pp. 326-38
 e] EI., VII, No. 28-D, p. 202
 f] Ibid.
 g] Ibid., XXXIV, No. 12, pp. 61-64
 h] ARIE., 1945-46, B. 286
 i] SII., XX, No. 5
 j] Ibid., No. 6

4. See for example SII.,XX,No.3,5,and 6
5. SII.,XI(1),No.30
6. EI.,VII,No.28-D p.202 and SII.,XI(1),No.12 respectively
7. SII.,XI,(1),No.11
8. EI.,XIII,No.15-G p.176
9. Ibid.,XXXV,No.10 pp.85-88 and SII.,XI(1),No.12
10. EI.,VII,No.28-D,p.202
11. Ibid.,XIII,No.15-G,p.176
12. SII.,XI(1),No.30
13. EI.,VII,No.28-F
14. Ibid.,XXI,No.35-A
15. SII.,XVIII,No.21
16. EI.,II,No.11

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VIII. KEĻAVĀḌI-300

KeĻavāḍi-300 was a division of 300 villages which was formed by the region around modern KeĻavāḍi in Bādāmi taluk, Bijapur district. KeĻavāḍi situated in between Bagalkot and Bādāmi. There is only one reference to this division in the inscriptions of the period under study, namely, the inscription from Iṭagi in Raichur district.¹ However, this inscription does not give any details except mentioning the division. There are not many references to this division in the later inscriptions either. On the basis of even this scanty reference it can be surmised that this KeĻavāḍi-300 extended in the south-western parts of Bijapur district on the southern side of the river Kṛishṇā, since the area above Kṛishṇā was covered by Tardavāḍi-100.

A damaged inscription kept in the Bijapur Museum dated A.D. 1149² mentions Herakal which probably was situated in the KeĻavāḍi division as can be seen from its location. This Herakal is a present-day village of the same name in Bilgi taluk, Bijapur district, to the north of Bagalkot.

The Bijapur Museum inscription also mentions two other divisions Kisukāḍu -70 and Bāgaḍage-70 along with KeĻavāḍi-300. There is a reason to believe that both these divisions

were a part of Keḷavāḍi-300. Bāgaḍage is modern Bāgalkot which is not far away from Keḷavāḍi. Thus the area Bāgaḍage which formed a division of 70 could be a part of Keḷavāḍi-300 only.

Similarly, Kisukāḍu was also a division of 70 covering the area below Malaprabhā, its boundary touching Keḷavāḍi. Therefore it is also considered to be a part of Keḷavāḍi-300. It may be noted here that these three divisions are mentioned separately in the same inscription. Such instances of a division being mentioned along with a bigger one even when it formed a part of the bigger one, are not wanting.

Keḷavāḍi division of 300 covered area below the Kṛishṇā and Malaprabhā on the eastern side, Toragare division was situated and in the south, Beḷvola-300.

A. Kisukāḍu-70

Kisukāḍu-70 was one of the important administrative divisions adjacent to Tardavāḍi-1000. This is another example where administrative division is not named after its headquarter. It gets its name through the type of land prominently found in this region, namely, red soil, 'Kisu' standing for red or copper-colour, Kisukāḍu thus means the region of red soil. And looking to the nature of the soil today, by and large the name can be said to be true to its nature. Like Beḷvola, Kisukāḍu also got its name because of the type of the land, Kisukāḍu (Kisu + Kāḍu)

stood for red soil land. This division figures for the first time in the period of the Rāshtrakūṭas. This area covered the region which had a considerable importance in the earlier period, of the Chālukyas of Bādāmi, since places like Bādāmi, Aihole and Paṭṭadakal which were most important towns both historically and culturally were situated in this division. Being the area where the capital was located and coming under the direct supervision of the king, perhaps no separate administrative division was formed for this region in the days of Chālukyas of Bādāmi. But with the advent of the Rāshtrakūṭas, the capital was shifted to Maḷkhēḍ necessitating new arrangement for administering this region. This perhaps explains the absence of Kisukāḍu division in the days of the Chālukyas of Bādāmi.

Only a few references have been there for this division in Rāshtrakūṭa inscriptions and they also do not give detailed information. But the division acquires further importance in the days of the Chālukyas of Kalyāṇa. In these inscriptions the division figures frequently giving useful details such as the names of some villages included in this division. Adding to this, J.F. Fleet, the doyen of the Indian Epigraphy has made a meticulous study of the geography of this division utilising all the material available to him. We are trying here to give as good picture of the division as possible on the basis of all this material. The Hebbal inscription narrates the event that this Kisukāḍu-70 was given as gift (baḷivali) to Gaṅga Būṭuga by Amoghavarsha III,

the father of Kṛishṇa III, at the time of marriage of his daughter Rēvakanimmaḍi with Butuga, along with other divisions of Purigere-300, Belvola-300 and Bāge-70 (Bāgaḍe-70).³

It is to be noted in this connection that the Ātakūr inscription of Kṛishṇa III dated A.D. 949-50 also refers to the gift of these divisions along with Banavāsī-12000. While it is difficult to compromise both the situations, it has been suggested that the marriage and presentation of dowry must have taken place earlier than the date of Ātakūr inscription. Būtuga is described as bhāva or brother-in-law of Kannaradēva, that is, Kṛishṇa III in the inscription dated earlier (A.D. 942) than the Ātakūr inscription.

After Būtuga II, this division, along with others, went into the charge of son and successor Mārasimha II. For example an inscription from Nāgavi⁴ dated A.D. 969, he is stated to be governing Gaṅgavāḍi-96000, Purigere-300, Belvola-300, Kisukāḍu-70 and Bāgaḍe-70.

With the eclipse of the Rāshtrakūṭas the influence of the Gaṅgas also diminished and they withdrew from the areas above Tuṅgabhadra. Soon after the establishment of the rule of the Chālukyas of Kalyāṇa in this region, the governorship of this division went to Akkādēvī, the sister of Vikramāditya V. She is described as governing this and other divisions during the rule of Vikramāditya V and also Somēśvara I.⁵

After Akkādēvi the governorship of this division was transferred to Nāgadēva, a minister of Sōmēśvara I. In course of time probably, in the days of Vikramāditya VI, the governorship of this division was transferred to the Sindas who hailed from Erambarage, that is modern Yelbarga in Raichur district but very close to the border of Ron taluk of Dharwad district. It is quite likely therefore that this Erambarage was included in Kisukāḍu-70.

Hunugund-30

A copper plate record written in the characters of about A.D. 11th century⁶ refers to Raṭṭakula, Khandhārapura and Kṛishṇa-Khandharadēva, son of Gōvindarāja. The record is supposed to belong to a Rāshṭrakūṭa king but it is of doubtful authenticity. However, the geographical information given in the record may be noted. It mentions a place Śiriūr as being a part of Hunugund-30 which in turn was a sub-division of Bēhuvile-Kapaṇa (Kampaṇa). Though it is difficult to identify this Bēhuvile-Kapaṇa it may be suggested that it corresponded to Bēvūr in Bagalkot taluk, Bijapur district. Śiriūr seems to be the same as the Sīrūr in Bagalkot taluk. Hunugund, the headquarters of Hunugund-30 is the present-day taluk headquarters of the same name in Bijapur district. This division of 30 villages can be said to be a part of Kisukāḍu-70, since the places in the vicinity of Hunugund such as Aihole and Paṭṭadakal are known to be situated in Kisukāḍu division.

It is interesting to note that Paṭṭadakal became the headquarters of a small division of six villages obviously within Hunugund-30. This information is given in the inscription of A.D. 1070, coming from Paṭṭadakal, as Kisuvoḷal-ārumvāḍa.⁷

It can be roughly stated that the area below the Kṛishṇā river covering south-eastern parts of Bijapur district to the east of Malaprabhā including major portions of Hunugund taluk, upper part of Bādāmi taluk and north-eastern fringe of Dharwad district including northern portions of Ron taluk appears to have formed the Kisukāḍu division. The prominent places in this division were Aihole and Arasibīḍi in Hunugund taluk, Paṭṭadakal and Bēlūr in Bādāmi taluk, Sudi, Musigere, Alūr and Kōḍikop in Ron taluk. Further, Kīru-Nareyaṃgal is mentioned as situated in Kisukāḍu-70.⁸ This Kīru-Nareyaṃgal is identified by Fleet with Kōḍikop, findspot of the record which is situated very near to modern Naregal in Ron taluk and which according to Fleet was a suburb of Naregal.⁹ Fleet further says that in another inscription from Kōḍikop itself a place specifying the division within which it was situated.¹⁰ However, an inscription from Kōṭayumachigi, Gadag taluk¹¹ states that Nareyaṃgal-12 was situated in Belvola division and Ummachige, that is, Kōṭayumachige the find-spot of the record was a part of it. This Nareyaṃgal-12 was a small division with Nareyaṃgal of its headquarters which can be identified with modern Naregal not very far from Kōṭayumachige. Thus the boundary line of Kisukāḍu-70 and Belvola-300 lies between Kōḍikop and Naregal.

covering Abbigeri on the western side and rising up towards Savaḍi. Abbigeri, to the east of Naregal, appears to have been a part of Kisukāḍu-70 as indicated by a damaged inscription from Abbigeri itself.¹²

As for the headquarters of Kisukāḍu-70, Fleet came to a conclusion that Kisuvoḷal or modern Paṭṭadakal enjoyed this position. His grounds for coming to the conclusion were that Kisuvoḷal or Paṭṭada-Kisuvoḷal he described as rāja-dhāni-paṭṭana or 'capital town'.¹³ Further, an inscription from Paṭṭadakal describes this place as ālikeya-paṭṭana of Āchidēva III, the son of Sinda prince Chāvunḍa II.¹⁴ While there is no doubt that Paṭṭadakal or Kisuvoḷal was situated in Kisukāḍu-70, there is no reason to think that it was the headquarter of Kisukāḍu-70. Since Paṭṭadakal was one of the most important cities in the days of the Chālukyas of Bādāmi, it is described as rājadhāni-paṭṭana, in later inscription though not mentioned as such in the early ones. Further, the expression ālikeya-paṭṭana which indicates the capital, has a particular reference in the inscription to the kumāra-vṛitti of prince Āchidēva (Āchidēvanum tanna kumāravṛittiy-ālikeya-paṭṭanam).¹⁵ On the other hand, Sūḍi in Ron taluk which was situated in Kisukāḍu-70 is described as rājadhāni which can be considered the headquarters of Kisukāḍu-70. There is no other reason for describing Sūḍi as rājadhāni.¹⁶

With the transfer of the governorship of this division to the Sindas of Erāmbarge, Erāmbarge i.e. Yelbarga, the taluk headquarters of Raichur district became the headquarters of this division. Since an inscription from Aihole¹⁷ mentions Erāmbarge-nāḍu, Fleet ruled out the possibility of Erāmbarge being a part of Kīśukāḍu-70.¹⁸ But there are two inscriptions which clearly place Erāmbarge in Kīśukāḍu-70.¹⁹ Thus it is almost certain that Erāmbarge-nāḍu represented Kīśukāḍu-70 itself.

Bāgaḍage-70

Bāgaḍage was another division of 70 villages adjacent to Kīśukāḍu-70 on the northern side of Malaprabhā river. It does not figure so frequently as Kīśukāḍu even in later inscription. Like Kīśukāḍu-70 this division also figures from the time of the Rāshtrakūṭas.

Ātakūr inscription of Kṛishṇa III noted above, mentions it as Bāgenāḍ-70 and places it along with other divisions presented to Būtuga II.

Hebbāl inscription also lists it as Bāge-70 among the divisions granted to Būtuga II.

Inscription of Khoṭṭiga²⁰ from Nagāvi names the division as Bāgaḍe-70 whereas a later inscription, describes it as Bāgaḍage-70.²¹

In other inscriptions of later period, it is also called Bāgaḍage-nāḍu and the headquarters Bāgaḍageya-kōṭe. For example, an inscription from Bāgalkot calls it rājadhāni Bāgaḍageya-kōṭe.²² It helps us to identify Bāgaḍage or Bāgaḍe and also Bāge with present-day Bagalkot, the taluk headquarters of the same name in Bijapur district.

Not many details regarding the composition of this division are available even in the later records. As such, it can be only concluded that its headquarters was placed at Bagalkot and it extended itself on the northern side of Malaprabhā to the north of Aihole and perhaps its northern boundary extended to the river Kṛishṇā.

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1. ARIE., 1955-56, B. 209
2. SII, XVIII, No. 153
3. EI., IV, No. 50, pp. 350-56, See also Fleet's observation on Bāgaḍage > Bāge in Ibid, II, p. 170
4. SII., XI(1), No. 41, See also Ibid., No. 42 and EI., XXXIV, No. 12.
5. EI., XV, No. 6-C, D, E (1) pp. 75-B.
6. ARSIE., 1937-38, A. 20
7. SII., XI, (1), No. 110
8. JBBRAS, XI, pp. 251-57

9. IA.,XXX,pp.261-2
10. Ibid.,p.262
11. SII.,XVIII, No.143
12. Ibid.,XV, No.243
13. IA.,XXX,p.259
14. Annigeri A.M.,Temples of Paṭṭadakal (in Kannada), No.22
15. Ibid.,line 55-56
16. EI.,XV, No.6-I, pp.100 ff.
17. IA.,XII,p.99
18. Ibid.,XXX,p.263
19. Ibid.,p.262. Fleet points out that in spite of this fact Erambarage cannot be placed in Kisukāḍu because a small division of Karaviḍi intervened in between Kisukāḍu and Erambarage. But this view may not be correct since the division of Karaviḍi could also be a part of Kisukāḍu-70.
20. SII.,XVIII, No.23
21. Ibid., No.42
22. See EI.,II,p.170

SECTION-II

It is interesting to note that in northern portions of the region of study comprising of the southern part of present Maharashtra State, the divisions with numerical suffixes do not figure in big number as compared to the southern part covering Karnataka State. A number of stone inscriptions discovered in this area which normally give more local details is also comparatively less. Further, the copper plate grants on which we base our study, mostly denote administrative divisions by the terms, vishaya, dēśa, bhukti etc. Under the circumstances, it becomes difficult to determine which of the administrative units denoted by these terms was smaller or bigger than the others. We have already observed in the beginning of our study, that such terms do not indicate the size of such units though some scholars have tried to suggest so. Further, in view of the paucity of relevant source material, in most cases suggesting modern equivalents to the earlier places is difficult. To that extent the study becomes little vague. However, we try to make our study as useful as possible subject to above mentioned limitations.

I. Pūnaka-vishaya

This vishaya is mentioned in one record in the period under study, viz., the Telegaon plates¹ which tell us that Kumāri-

grāma was granted to the brāhmaṇas belonging to Karahāṭa-4000. This village was situated in Pūnaka-vishaya, and it was surrounded by Khambha, Vōrima, Dāḍima in the west, Alandiya and Thiura in the east, Mūila river in the south, and Khadiravēṇa hill in the north. It is said that this village was granted along with other villages, namely, Bhamarōparā, Araluva, Sindigrāma and Taḍavalē. All these also situated in Pūnaka-vishaya, also.

Following identification is suggested by the editor:

Kumārigrāma	Karehgaon*	Haveli Taluk, Poona district
Khambagrāma	Khamgaon	-do-
Vōrigrāma	Boree	-do-
Dāḍimagrāma	Daleemba (Dalimba)	-do-
Alandiyagrāma	Ālandī	-do-
Thiuragrāma	Theur	-do-
Mūila river	Mulā river	-do-
Khadiravēṇa hill	not identified	
Bhamorōparā	Bhowrapur (Bhavarapura)	-do-
Araluva	Uruli	-do-
Sindigrāma	Seendwneh	-do-
Taḍavalē	Turudee ? Taḍaval ?	-do-

All these villages are situated around modern Pune.

This division figures in another inscription as Punya-vishaya. A village Bopakhalu in this vishaya was the donated village. It was bounded by the river Muilā on the one side and Bhesauri-grāma, Darppapuḍikā and Kalasa on other three sides. These places are identified with the river Muḷā and villages Bhosari, Dapodi, Kalash respectively. All these are stated to be located near Pune.²

A Śrīmāla-vishaya

The Bhor Museum plates of Dhruva dated A.D. 780³, mention a division called Śrīmāla-vishaya. It is stated that a village Laghu-Viṅga in this vishaya was granted to a learned brāhmaṇa from Karahāṭa. The granted village was bounded by the Nīrā river in the north, Śrīmāla town in the east and Layana-giri in the south, Bṛihad-Viṅga in the west. The granted village was situated in Śrīmāla-vishaya. Śrīmāla is identified with Shirvaḷ, 32 miles from Pune. Laghu-Viṅga is presented by Viṅga quite near Shirvaḷ. Layana-giri is identified with Nēṇādī hill to the south of the village Viṅga. And Bṛihad-Viṅga is identified with Vaḍagaon in the west of Viṅga. The river Nīrā flows by the same name even today.

The name Layana-giri is interesting, layana stands for what we today call a cave temple or excavated temple or rock-cut temple. The very name indicates that this hill

must have had such cave temple there and it does have some caves of Buddhist affiliation.⁴

Looking to the location of Śrīmāla-vishaya, which is close to Pune to its south, it can be surmised that it formed a subdivision of Pūṇaka-vishaya.

B. Paḷayaṭṭhāṇa-vishaya

Paḷayaṭṭhāṇa-vishaya also appears to have been a part of Pūṇaka-vishaya. This subdivision figures in the Jejuri plates of Vinayāditya dated A.D. 687.⁵ It is stated here that a village named Vīra was granted to a brāhmaṇa. This village was situated on the northern bank of the river Nīrā and surrounded by the villages Kaḷahaṭṭhāṇa, Parāñchika and Harinayiga. All these were situated in Sātimāla-bhoga which was a part of Paḷayaṭṭhāṇa-vishaya. The grant was made when the king was camping at Bhāḍali near Paḷayaṭṭhāṇa.

Paḷayaṭṭhāṇa, the headquarter of the vishaya is identified with Phalṭaṇ in Satara district close to the river Nīrā. The camping place of the king Bhāḍali, set to be near (pratyāsanna) Paḷayaṭṭhāṇa, is identical with Budlee-budruk, 5 miles to the south-east of Phalṭaṇ.

The granted village Vīra is the village of the same name pronounced as Viron the northern bank of the river Nīrā. Of the villages surrounding Vīra, Parāñchika is the same as

Param̃chi (Porinche) and Hariṇayiga is modern Harnī, both situated close to Vīra. Kaḷahaṭṭhāna is not identified. Similarly Sātimāla, the headquarter of the bhōga is not also identified.

Since Phaltan is not far away from Pune and all the other villages lay around Phaltan, it can be surmised that Paḷayaṭṭhāna-vishaya including Sātimāla-bhōga was a part of Pūnaka-vishaya.

II. Nigūṇaura-vishaya

Nigūṇaura-vishaya figures in an inscription of Kṛishṇa I dated A.D. 764.⁶ This inscription gives name of several villages included in this vishaya. The record states that two villages Vata-grāma and Kāsamvara-grāma situated in this Nigūṇaura-vishaya were granted to an individual named Śrīdharabhaṭṭa. The interesting part is that large number of villages have been mentioned in connection with the boundaries of the granted villages. It is suggested by the editors that Nigūṇaura, the headquarters of the division corresponds to present Neknur in Bhir taluk of Bhir district in Marāthawāda region. Most of the villages mentioned are traced by the editors of the record in the near about area in Bhir and Osmanabad districts as below.



Ancient name	Modern name	Taluk	District
Vaṭagrāma	Wadagaon- Kalsanbar	Bhir	Bhir
Kalasamvara	Kalasambar	Bhir	Bhir
Khaḍakā	-- not identified		
Davirā	-- not identified		
Alīyaṇapāḍōlla	Yallam Ghat	Bhir	Bhir
Vihīlamva	-- not identified		
Jñānavāṇiyaka	Junoi	Osmanabad	Osmanabad
Kuḍangā-nadī	the river, north of Wadagaon		
Kāragrāma	Karegaon	Bhir	Bhir
Vakkaḍa (Chakvḍa ?)	Wakdi	Kallam	Osmanabad
Kiṇṇhikā Ghāragāma	-- not identified		
Vṛihadviraka	Hivra	Kaij	Bhir
Vavula	Devibabhulgaon	Bhir	Bhir
Dāghapa (Vaghapa)	-- not identified		
Paṇīvaḍā	-- not identified		

It has been observed by the editors that this vishaya was bounded by Dhāraūra-vishaya and Uppalikā-300 on the north, Murumba-vishaya and Māṇaka-vishaya on the south.⁷ But as will be shown below Uppalikā-300 and Dhāraūra-vishaya were actually a part of Niḡuṇaura-vishaya.

A Uppalikā-300

The Kardā copper plate grants of Karkka II dated A.D. 972-3⁸ mentions this division. It is stated that the donated

village was situated in Vavvulatalla-12 which was a subdivision of Paṁgarikā Uppalikā-300. The boundaries of the granted village are also referred to as, to its east was Rōhītallagrāma, to the south Śilaharē-grāma, to the west Kinihi-grāma and to the north Antaravalli-grāma.

It is interesting to note that villages Vavvulatalla and Kinihi are the same as Vavula-grāma and Kinika Ghāragāma figuring in connection with Nigūṇaura-vishaya noted above. These two villages on the one hand, were in Nigūṇaura-vishaya and they were also within Uppalikā-300. This shows that Uppalikā-300 formed a part of Nigūṇaura-vishaya which was a bigger one spreading itself into three taluks in Bhīr and Osmana-bad districts. Thus Vavvulatalla-12 was a subdivision of Uppalikā-300 and in turn Uppalikā-300 was a part of Nigūṇaura-vishaya.

B. Dhāraūra-vishaya

Dhāraūra-vishaya figures in the Dhārūr plates of Gōvinda III.⁹ Evidently Dhāraūra, the headquarters of this division is the same as Dhārūr situated in the Kaij taluk of Bhīr district. The record states that a village called Aṇhe situated in this division was granted to a brāhmaṇa. It was bounded by the villages Aīvachchha, Dhaṇī, Vāujī and Aṇanta. These are identified respectively with Anegaon, Āwasagaon, Dhanegaon, Bāvāchi, Kaij and Ānandagaon, all of

which are located in the Kaij taluk of Bhir district.

It is important to note in this connection that Nigunaura vishaya was also located in the area covering Kaij and other taluks in Bhir and Osmanabad districts. The main stay of Dhāraūra-vishaya was also Kaij taluk. Thus it becomes obvious that Dhāraūra-vishaya was a part of Nigunaura-vishaya. Incidentally it may be noted that in later inscriptions from Ambe-Jogai this division is called Dhāraūra-dēsa¹⁰

III. Murumba-vishaya

Murumba-vishaya mentioned in the Lōhārā grant of Gōvinda III¹¹ was a small division of 80 villages. As is known from an unpublished inscription from Murum in Omerga taluk, Osmanabad district,¹² this Murum is obviously the old Murumba, the headquarters of the vishaya. The grant of Gōvinda III mentions the village Lōhārā as being a part of the Murumba-vishaya. While detailing the boundaries of Lōhārā the inscription mentions the following villages; laghu-Lōhārā, that is small Lōhārā, two villages named Mudupa obviously one big and the other small, Pipparikā, Mārurika, Sāmaripalla, Khēḍa. All these are to be placed around Lōhārā in Osmanabad district.

From the later inscriptions from Murum we get some more information about this division. It was a part of Āḷande-1000.

Alānde is modern Alānd in Afzalpur taluk of the adjoining Gulburga district. Among others, the following villages are included in this division.¹³

Ancient Name	Present name	Taluk	District
Koravūra	Korhalli	Aland	Gulburga
Bhidaba	-- un identified		
Tugave	Tugav	Aland	Gulburga
Būsanige	Busnur	Aland	Gulburga
Mallamīdige	-- un identified		
Benneyatora	-- probably a stream near Murum		
Kesanahalla	-- probably a stream near Murum		
Dālimba (headquarters of a small division of 12 villages)	Dālim	Omerga	Osmanabad
Chinchavalli	Chincholi	Aland	Gulburga
Arjunige	Arjunige	Afzalpur	Gulburga

This shows that Murumba-vishaya covered the eastern parts of Gulburga district and western parts of adjoining Osmanabad district, as suggested by Dr. Thosar.

Murum has been identified by V.V. Mirashi with Murumbi in Murtazapur taluk of Akola district in Maharashtra State.¹⁴ But in view of its mention in several inscriptions from Murum in Osmanabad district, his identification can not be accepted.

IV. Māṇaka-vishaya

Māṇaka-vishaya was another division mentioned in a grant of Gōvinda III dated A.D.807.¹⁵ The record mentions donated villages Sisavai and Mōragana as included in this Māṇaka-vishaya. Other villages referred to as belonging to this vishaya are Haripura-grāma, Khairade, Athakavāda, Lakhaipari.

Prof.V.V.Mirashi who edited this record, places all these villages in Murtizāpur taluk of Akola district. But H.S.Thosar places, in his unpublished thesis, this Māṇaka-vishaya in the vicinity of Murumba-vishaya in Osmanabad district.¹⁶ Akola district is situated far away from Osmanabad district. Under these circumstances it is doubtful if V.V.Mirashi's identifications are correct.

V. Kurumayi-vishaya

Kurumayi-vishaya figures in Tembhurni plates of the Chālukya Vikramaditya I dated A.D.672.¹⁷ It is stated here that a village Pariyāṇḍa was granted to a brāhmaṇa who was a resident of Karakimcha-nagara in Kurumayi-vishaya.

Pariyāṇḍa which figures, is the same as Parēṇḍa, a taluk headquarters of Osmanabad district in Maharashtra State. It figures in later inscriptions as the headquarters of

division of 4000 villages as Paliyaṇḍa-nālusāsira or Pratyāṇḍaka-4000.¹⁸ Karakimcha-nagara situated in Kurumayi-vishaya is identified with Karanja in the vicinity of Pareṇḍa. The headquarters of the division Kurumayi is not identified with Kallam also a taluk headquarters in Osmanabad district and close to Pareṇḍa.

Thus Pariyaṇḍa or Pareṇḍa was also situated in this vishaya. It can be stated that during this period the division covered parts of Osmanabad district. But as noted above, in about 11th century, Pariyaṇḍa became the headquarters of a big division of 4000 villages.

VI. Rāsiyana-bhukti

Rāsiyana-bhukti, as an administrative unit, figures in the Rādhampur plates of Gōvinda III.¹⁹ It is stated here that a village Raṭṭajjuna situated in Rāsiyana-bhukti was granted to a brāhmaṇa who was the resident of Tīgavi. The boundaries of grant village were the river Sinhā to the east, Vavulālā to the south, Miriyaṭhāṇa to the west and Varāha-grāma to the north. The headquarters of the division Rāsiyana is identified with Rāsin in Karjat taluk of Ahamadnagar district. The grant village Raṭṭajjuna is stated to be the same as Rātājan near the grant village. The river Sinhā is modern Sinā flowing to the east of Karjat. The village Vavulālā is the same as Vavula mentioned in the Barsi plates of Kṛishṇa I and

Vavvulatalla mentioned in Kardā plates of Karkka II, both noted earlier. This place is identified with Babhugaon in Bhira taluk of Bhira district. Miriyathāṇa and Varāha-grāma are identified with Mirajgaon and Wurgaon, All situated near about grant village Rātanjan.

Since the bhukti stretched into Ahmadnagar and Bhira districts it can be suggested that it was a fairly big division.

VII. Bāvihāra-vishaya

A division known as Bāvihāra-vishaya figures in Māyanūr plates of Vijayāditya dated A.D.700.²⁰ It is stated that at the time of making a grant the king was camping at Poṭṭilikā-nagara in Bāvihāra-vishaya. It is also stated that a village Yukrōmbe which was granted, was situated near another village Viñchihichēḍi in Peḍekal-vishaya. This means that Yukrōmbe was also situated in Peḍekal-vishaya.

Poṭṭilikā-nagara is identified with Hoṭṭal in Bēglūr taluk of Nanded district. In a Kannada inscription of A.D. 1120²¹ this place figures as Poṭṭaḷa. Bāvihāra-vishaya should be considered as the region around this town. But it is not possible to determine its extent.

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REFERENCES AND NOTES

1. EI.,XII,No.25,pp.275-82
2. Mulay S.,op.cit.,p.49
3. EI.,XII,No.28-A,pp.176-86
4. Ibid.,p.181
5. Ibid.,XIX,No.8,pp.62-65
6. JESI.,XI,pp.106-13
7. Ibid.,p.113,note 15
8. IA.,XII,pp.263-72
9. EI.,XXXVI,No.35,pp.285-96
10. Sources of Mediaeval History of Deccan,Vol.I,p.75
11. EI.,XXIII,No.33-B, pp.212-22
12. Shelke G.C., A History of Marāthawāḍa Region(unpublished Ph.D.thesis,submitted to Karnatak University,Dharwad), Appendix I,No.1
13. I owe this information to Dr.G.C.Shelke,Ibid.
14. EI.,XXIII,p.218
15. Ibid.,No.33-A
16. JESI.,XI.,pp.106-13
17. Ibid.,IX.,pp.1-5
18. Ritti S.H., The Sēuṇas, p.72
19. EI.,VI,No.23, pp.239-51
20. Ibid.,XXXIII,No.58, pp.311-14
21. Ritti Srinivas and Shelke G.C., Inscriptions from Nanded District, No.22,p.38

SECTION-III

The coastal region of the Deccan covering long strip of the land between Thāṇā and Mangalore developed different administrative units in different periods of different ruling dynasties. Though this strip was a part of different kingdoms in different periods, several feudatory families rose to power in this area carving out their own principalities like the Ālupas of South Kanara, the Bhōjas, and the Mauryas of North Kanara, the Śilāhāras of north and south Koṅkaṇ and the Kadambas of Goa (later period). In the period of our study, Purī-Koṅkaṇa division known as Puri-Koṅkaṇa-14000 formed fairly a big province stretching from Thāṇā to Goa with several subdivisions within it.

I. Purī-Koṅkaṇa-14000

Two copper plates from Añjanēri (Nāsik district) belonging to the period of the Chālukyas of Bādāmi were issued by a feudatory ruler named Bhōgaśakti who claimed his belonging to Hariscandra family. The inscription mentions a fairly big division of 14000 villages calling it Purī-Koṅkaṇa-14000.¹ (Chaturddaśa-grāma-sahasra-saṁkhyāṁ sakalāṁ Purī-Koṅkaṇam). An inscription of Śilāhāra chief Pullaśakti belonging to the time of Rāshṭrakūṭa Amoghavarsha I also states that the chief was ruling over the whole ^{of} Koṅkaṇa.² (Purī-prabhṛiti-Koṅkaṇa-vishaya-samagram praśāsati, line 2). While there is no difficulty in identifying Koṅkaṇa with western coastal

region, the identity of Purī is not definite. The Aihole praśasti of Pulakēśi II also mentions the island of Purī in connection with the conquest of the Mauryas of Koṅkaṇa. It is generally identified with Elephanta island near Bombay. The identity fits well in the context.

Thus Purī-Koṅkaṇa-14000 can be said to have covered the coastal region from Thāṇā district to the area around Goa. It is however to be noted that with the rise of the Kadambas of Goa in the later period, the feudatories of the Chāluukyas of Kalyāṇa, this Purī-Koṅkaṇa-14000 was divided into two divisions. Of these, the southern one was known as Sapta-Koṅkaṇa in which Koṅkaṇa-900 was situated. The northern counter part was known as Kapardika-dvīpa or Kavadi-dvīpa which was generally regarded as the territory of the Śilāhāras of North Koṅkaṇa.

The nomenclature of Purī-Koṅkaṇa in later days appears to have been restricted to a part of northern Koṅkaṇa which is said to have comprised of 1400 villages. For example in Bhāṇḍup plates of the Śilāhāra chief Chittarāja dated A.D. 1026,³ the chief is stated to be governing the 'entire' Koṅkaṇa country consisting 1400 villages headed by Purī (nijabhuj - ōpārjjit-ānēka-maṇḍala-samētām Purī-pramukha-chaturddaśa grāma-śatīsamānvitām samasta-Kōṅkaṇa-bhuvam (lines 20-21). Here obviously Samasta-Kōṅkaṇa stands for the region governed by him comprising 1400 villages.

A. Gōparāshṭra-vishaya

One of the Anjaneri plates referred to above also mentions several divisions along with Gōparāshṭra-vishaya which appear to be the subdivision of Purī-Konkaṇa-14000. These vishayas are Pūrva Trikūṭa, Āmrarāji, Mairikā, Mahāgīrihāra-dvaya (i.e. two Mahāgīrihāras, eastern and western) and Pallu-Āḍhambaka (Pallūḍhamba).

It is indeed difficult to identify these divisions. However, Gōparāshṭra can be easily equated with present-day Goa region, especially in view of the fact that the donor of the grant was the ruler of whole of Purī-Konkaṇa-14000. In later inscriptions Goa is represented as Gōpakapaṭṭaṇa, Gōpakapura and so on. It is to be noted that Gōparāshṭra vishaya also figures in Nirpan plates⁴ purported to ^{be} belonging to Pulakēśi II wherein a village Belēgrāma is said to be situated in this division. This village was identified with Belgaum Tarahra in Igatpuri taluk of Nasik district and Gōparāshṭra-vishaya was equated with Nāsik district. It was also observed by the editors of the two Anjaneri plates that "a new feudatory dynasty which ruled.....over the vast territory comprising the whole of Purī-Konkaṇa consisting of 14000 villages which apparently included the present Nasik district under the sovereignty of the Western Chālukyas."⁵



The Anjaneri plates (A) also name eight villages in these divisions wherein it was stipulated that certain grants of money were to be donated by the merchants to the temple of Nārāyaṇa at Jayapura.

The second plates (B) also mention several names of villages in connection with the grant which were obviously included in these subdivisions. All these villages are listed here: they are Jayagrāma, Ambē-Avaṅgaṇa, Pālittapāṭaka, Kōkilākshaka, Kalahaka, Mudhāhitaka, Kshēmagiraka, Ānnagrāma, Jayapura, Samagiripaṭṭana, Chandrapurī, Ambayapallikā, Savanēyapallikā, Maurēyapallikā and Kamsāripallikā. Of these, Pālittapāṭaka and Jayapura are once again mentioned in the supplementary part of the inscription(A) which was issued by Tējavarman, probably the descendant of Bhōgaśakti referred above. The list of the vishayas given in the inscription(A) indicates that these villages were distributed among these vishayas. It is however difficult to identify these villages in Goa and other Konkaṇ regions in present state of our knowledge.

B. Konkaṇa-vishaya

A division named Konkaṇa-vishaya is mentioned in Nerur plates of Maṅgalēśa.⁶ A donated village Kūṇḍivāṭaka, which is identified by J.F.Fleet with modern Kūṇḍi in Saṁgamēśvar taluk of Ratnagiri district, was situated in this vishaya.⁷

The location of this vishaya shows that it was part of Purī-Konkaṇa-14000.

C. Khēṭāhāra-dēśa

The Goa plates of Dhruvarāja Indravarman of the Bappūra family who was the feudatory of the Chālukyas of Bādāmi, dated A.D.610 show that this chief was the governor (adhipati) of four vishaya-maṇḍala and in charge of the Revatī-dvīpa.⁸ The inscription records the grant of a village Kārellikā situated in the Khēṭāhāra-dēśa. Here the headquarters of this division is Khēṭa and the appellation āhāra denotes a division. The reference indicates that Khēṭāhāra was ancient administrative unit going back to the Sātavāhana days because the term āhāra was used very commonly in those days. Later, when the term dēśa became more popular it was also added to it, perhaps in the days of the Chālukyas of Bādāmi, making it Khēṭāhāra-dēśa. This Khēṭa is the same as Khēṭ, the taluk headquarters in Ratnagiri district. The donated village Kārellikā is identified with Karēl in Rājāpur taluk of the same district.⁹

On the basis of location it can be easily surmised that Khēṭāhāra-dēśa was a part of Puri-Konkaṇa-14000.

D. Chiprarulāṇa-vishaya

Chiprarulāṇa-vishaya is mentioned in Narwan plates of Vikramāditya II of the Chālukya dynasty.¹⁰ The plates state that Naravaṇagrāma and Chindramāḍa which were granted to brāhmaṇas were situated in Chiprarulāṇa-vishaya. The donated

villages are also stated to be lying by the seashore of the vishaya (samudratīra) and bounded by the river Sonne, Ambāḍagrāma, and others.

The editor identifies this Chiprarulaṇa, the headquarters of the vishaya, with modern Chiplūn, the taluk headquarters of that name in Ratnagiri district. Of the donated villages, Naravaṇa is modern village of the same name in Guhāgar taluk of the same district. Chindramāḍa is modern Chindravala, 4 miles to the north east of Naravaṇa. Ādityayāḍa ^{Aitvāḍa} from where the king issued the grant is identified with/in Valwa taluk of Satara district adjoining Ratnagiri district. Ambāḍa-grāma is suggested to be modern Ambāv also in the same district.

It is clear from the location of these places that Chiprarulaṇa-vishaya was a part of Purī-Koṅkaṇa-14000.

E. Iriḍige-vishaya

Iriḍige-vishaya mentioned in two Nerūr copper plates of Vijayāditya had covered approximately the Sāwantwādi region of Ratnagiri district.

One of the plates dated A.D.700 records the grant of a village Nerūr situated between two villages Ballavaḷḷi and Sahamyapura on the bank of the river Vihige.¹¹ Both these were situated in Iriḍige-vishaya. Though Iriḍige is not



identified, the others are located in Sawantwāḍi region. Nerūru is present Nerūr itself and Ballavaḷḷi is modern Waḷḷāwal. The river Vihige is equated with Saraha. Sahamya-pur is yet to be located. The second plate dated A.D.705¹² mentions the gift of the village Hikolamba in Iriḍige-vishaya but the village is yet to be identified.

Interestingly, Iriḍige-vishaya is here called Mahā-Saptapama or the Great Seventh. Obviously here is a reference to Sapta-Koṅkaṇa which stood for Southern Koṅkaṇa. The name Sapta-Koṅkaṇa indicates seven divisions of Koṅkaṇa and the record gives very useful information that Iriḍige-vishaya was one of them.

F. Kurāṭa-vishaya, Vēṇṭi-vishaya

Kurāṭa-vishaya and Vēṇṭi-vishaya are referred to in Manor plates dated A.D.691-92.¹³ The plates were issued by Vinayāditya Maṅgalarasa belonging to the Navasārī(Gujarat) branch of the Chālukya family, who was the son of Dharāśraya Jayasimhavarman, the founder of the branch and the nephew of Vikramāditya I of the main line. The record states that the villages Mānapura and Diṇaka situated to the east of Mānapura in Kurāṭa-vishaya and residences in Vēlugrama and also Urachhaka and Bōdatapallikā situated in Vēṇṭi-vishaya were donated. Kurāṭa the headquarters of the division is identified with Kirat in Palghar taluk of Thāṇā district. Mānapura is the same as Manor in the same taluk and district. Diṇaka

is suggested to be modern Tena, 2 miles from Manor.
 Vēligrāma is identified with Velgam, 3 miles from Kirat,
 Vēṇṭi, the headquarters of Vēṇṭi-vishaya is suggested to be
 Vheṇḍi about 4 miles from Manor. The other two villages are
 not identified.

Both these vishayas were a part of Purī-Konkaṇa
 province.

G. Avaranta-vishaya

The Sanjan plates of Buddhavarsa mention a small
 division of Avaranta-vishaya comprising of 12 villages.¹⁴
 The record is damaged in some places and the name of the
 village in which the donated lands were situated is supplied
 by the editor of the record as Māṭṛidinna-grāma.

The editor of the record interprets the concerned
 passage to mean that the concerned village was situated in
 a division of 12 villages forming a part of Avaranta-vishaya
 But the text as given by him does not call for such an
 interpretation. It reads Sāgara-taṭē Dvā[da*]śa-grāmyā
Avaranta-vishaya[y-ā-]..... which means Avaranta-vishaya
 consisting of 12 villages on the seashore. Avaranta can be
 equated with Aparānta as a place name. But normally Aparānta
 stands for a vast area of the west coast, Aparānta meaning
 western limit. It is quite likely in the context that
 Aparānta was a place also being a headquarters of a small

administrative unit. A village Māṭridinna is suggested to be present Mandvā.

The record also states that the donor was camping at Pinuka at the time of the grant and donee belonged to Kalvīvana. Pinuka is identified with Pen in Colaba district and Kalvīvana with Kelve near Mahīm. It is likely that these two villages formed a part of Avaranta-vishaya or Avarnata-12 which was a subdivision of Purī-Konkaṇa-14000.

H. Chemulya-dēśa

Patoda copper plates of Vinayāditya of the Chālukyas of Bādāmi dated A.D.695¹⁵ mention Chemulya-dēśa in which Uttarāda-vishaya was situated. The donated village Sthudhī-rāta is stated to be belonging to Uttarāda-vishaya. Though it is not possible to locate Uttarāda-vishaya, Chemulya, the headquarters of the dēśa is identified with modern Chaul in Colaba (Alibag) district.

In view of this identification, it is certain that Chemulya-dēśa covered the region around modern Colaba district and Uttarāda-vishaya was included in it.

I. Samyāṇa-maṇḍala, Kōlimahāra-vishaya

Samyāṇa-maṇḍala was a small division on the west coast near Ṭhāṇā. It is mentioned in the Chinchani plates of the Rāshṭrakūṭa Indra III dated A.D.926.¹⁶ It is stated here

that a village Kāṇāḍuka in Kōlimahāra-vishaya was granted to a matha which was within Saṃyāna-maṇḍala. Mention is also made of another village Dēvīhara from where a piece of land was granted to the same matha (mathikā). The donated village appears to have been surrounded by several streams and a village Kallagrāma is also mentioned in this context.

An earlier grant of the Rāshtrakūṭas, namely, Sanjan plates of Amoghavarsha I dated A.D. 871¹⁷ call this Saṃyāna as Saṃjāna and indicate that it was a small division of 24 villages. (Saṃjāna-saṃpavarttinaḥ caturviṃśati-grāma-madhye line 64). The donated village named Jharivallikā is stated to be situated in this group of 24 villages of Saṃjāna, that is Saṃjāna-24.

The boundaries are also mentioned as; to the east was situated the river Kalluvī which flows into the sea, to the south a village named Uppalahatthaka-bhaṭṭa-grāma, to the west Nanda-grāma and to the north Dhannavallikā-grāma.

These places are identified as Saṃjāna, the headquarters of the division is Sanjān in Thāṇā district, Jharivallikā is Zaroli, Kalluvi is Kālū or also called Dārotā, Uppalahatthaka is Uplāt, Nanda-grāma represents Nandagaon and Dhannavallikā is equated with Dhānoli. All these places are situated around Sanjān.

In the Chinchani plates there is a reference to Kōlimahāra-vishaya. Here in Kōlimahāra, hāra is the same as āhāra indicating a division. It suggests that the division was an ancient one. In course of time it became a part of name when its connotation was lost. And 'vishaya' was added to denote a division. We have noted above a similar instance of Khēṭāhāra-dēśa. Dr.D.C.Sircar has rightly taken this term in this sense¹⁸ but Dr.Sumati Mulay objects to Dr.Sircar's interpretation and splits the word Kōlimahāra into Kōli and Mahār and suggests that they denoted the Kōli and the Mahār people. She equates the two with two different localities Kōliwāḍa and Mahārwaḍ, the former standing for a fisherman community and the latter for low caste people.¹⁹ This is highly wrong because the term Kōli and Mahār are later developments. Dr.Sircar is correct in this interpretation. His suggestion that Kōlimahāra may stand for Kōlai a port about 15 miles of Sanjan²⁰ seems to be correct.

Samjāna was a port town through which the Arab entered India. Interestingly, Chinchani plates mentioned above refer to a Tājika or an Arab named Madhaumati Sugatipa who was the governor of Samyāṇa-maṇḍala. He had an officer named Puvvaiya. This Arab governor made a grant of a village and land for a maṭha (Hindu temple) built by a friend of Puvvaiya named Annammaiya.

Thus Samyāna-maṇḍala or Samjāna-24 covered a small coastal area around Sanjān in Dhahanu taluk of Thāṇā district. Perhaps this was a part of a bigger political area in Purī-Konkaṇa-14000. Since Samyāna-maṇḍala was a small unit of 24 villages, it is quite likely that it was a part of Kōlimahāra-vishaya.

J. Samagiri-vishaya

Samagiri-vishaya is mentioned in Bopagaon plates of Vijayāditya dated A.D. 718.²¹ The inscription mentions a donated village Niruguṇḍi situated in this division. It also mentions a village Daviḷa-grāma which was near Niruguṇḍi. Dr. Mulay identifies this Niruguṇḍi with modern Nigade near Purandar fort in Pune district. She also suggests that the Purandar hill is the same as Samagiri. She also equates Davila grāma with Divale near Nigade. Thus she locates this vishaya in modern Purandar taluk in the same district. This is not tenable. The Anjaneri plates noted above mention Samagiri-paṭṭana in connection with Gōparāshṭra-vishaya which we identified with Goa region. It is quite likely therefore, that Samagiri-vishaya was also situated in Konkaṇa along with Gōparāshṭra-vishaya.

K. Śivapura-vishaya

The Alga plates of Bhōja Kāpālivarma ascribed to A.D. 6th century²² mention Śivapura-vishaya and states that some

land situated in Śivapuraka-grāma was donated to a brāhmaṇa. Śivapuraka is obviously the headquarters of Śivapura-vishaya. Śivapura figures in another copper plate inscription belonging to Chandravarma.²³ This Śivapura is identified with modern Śivapur near Chandor in Goa.²⁴ Thus Śivapura-vishaya can be located in the Goa region forming a part of Purī-Konkaṇa-14000.

The Alga plates state that land granted was called Pukolli-kajjāṇa. This type of land connotes agricultural land ^{the} on/seashore. Thus there is good reason to locate Śivapura-vishaya on the coastal region.

L. Dīpaka-vishaya

Dīpaka-vishaya figures in the Hiregutti plates of Bhōja Aśaṃkitavarma ascribed to A.D. 5th century.²⁵ They also mention the villages Sundarikā, Kurvvā and Marttikaṭṭu. Since it is difficult to identify these villages, it is difficult to suggest the exact location of this division also. In view of the fact that the Bhōjas are known to be holding sway over the coastal region of Goa and North Kanara district, it is possible that Dīpaka presents Diu island also known as Anjadīv.

M. Kupalapakaṭāhāra-dēśa, Kupalākaṭa-dēśa

Another Bhōja grant belonging to Prithivīmallavarma and ascribed to early 7th century²⁶ speaks of a division Kupala-

pakaṭāhāra-dēśa and a Bhāgalapallikā which was granted to a brāhmaṇa. The name of this dēśa also figures in slightly different way in another grant of the same ruler as Kupalākaṭa-dēśa. Possibly this seems to be the correct name. And the letter 'pa' after 'la' in the first name appears to be redundant. The latter grant also mentions a village Malāra as granted to a brāhmaṇa. Here also identification of these places is not possible. It is presumed that this dēśa was also a part of Konkaṇa region.

II. Āluvakhēḍa-6000

The province of Āluvakhēḍa like Gaṅgavāḍi got its name through the name of the rulers of the region viz., the Ālupas. The Ālupas were a very early ruling dynasty in the west coast covering the present day South Kanara district in Karnataka State. The Ālupas were the contemporaries of the Kadambas, the Chālukyas of Bādāmi and the Rāshtrakūṭas. Starting as independent rulers with their capital at Udyāvāra near Udipi in Udipi taluk they had to accept the suzerainty of the Chālukyas of Bādāmi and also the Rāshtrakūṭas. They developed matrimonial relationship with the Chālukyas and governed their territory as semi-independent feudatories.

Obviously, the Ālupas made small beginning as a political power around Udyāvar and gradually extended their sway over

Maṅgalagiri to Kallūru to meet his overlord. This Maṅgalagiri is modern Mangalore, the headquarters of South Kanara district. The Ālupa king was Āluvarasa I and Maṅgalagiri was obviously his capital. It was also the capital of the Āluvakhēḍa.

The Vaḍḍarse inscription of Āluvarasa I mentions a region known as Pāḍuvaliyā-nāḍu as being governed by a chief Guṇḍaṇa. Obviously this division was a part of Āluvakhēḍa. Throughout the rule of the Chālukyas, the Ālupas continued to govern Āluvakhēḍa and due to the intimate relationship with them they even obtained governorship of Kadamba-maṇḍala and Sāntalige-1000. With the rise of the Rāshtrakūṭas, the Ālupas received a set back and lost their authority over Banavāsi and Sāntalige regions. Their governorship came to be restricted to Āluvakhēḍa only. It appears that at one stage they lost their authority over Āluvakhēḍa also and the Rāshtrakūṭa king appointed a governor of this region, a general named Indappayya. Soon, however the rulership of Āluvakhēḍa was restored to them. Later, the Hoysala ruler Ballāḷa III overpowered Āluvakhēḍa and annexed it to his kingdom.

With the advent of the Vijayanagara rule Āluvakhēḍa lost its individual identity and the area was divided into two separate units, Bāarakurū-rājya and Maṅgalūru-rājya.

SECTION-IV

In the inscriptions we come across references to certain administrative units the exact location of which cannot be determined. Such of them are dealt with in this section.

Avarēṭikā-vishaya

Avarēṭikā-vishaya figures in Chiplun plates of Pulakēśi II.³⁵ It is stated that the king's subordinate the Sēndraka chief Sēnānanda made grants of a village Āmraṇṭavaka and a piece of land in a village Avanchapaḷḷi situated probably on the bank of a river Chāruvenṇā. Since the order pertaining to this grant was issued to the residents of Avarēṭikā-vishaya, it follows that the villages mentioned were a part of this division. In the absence of any clue, it is difficult to locate this vishaya exactly in any region.

It may be noted here that Dr. Mulay equates this Avarēṭikā-vishaya with Avaranta-vishaya and identifies with Aparānta.³⁶ But there is no good ground for such an equation.

Śrīnilaya-bhōga

The Sātā plates of Pulakēśi II mention a division Śrīnilaya-bhōga.³⁷ It is stated that Yuvarāja Viṣṇuvardhana made a grant of a village Alandaṭīrtha situated on the bank of Bhimarathī. This village was situated in Śrīnilaya-bhōga. Fleet identified this place with 'Alundah' about 35

miles north of Sātārā on the south bank of Śivagangā.³⁸
 Dr. Mulay also follows this identification when she locates this village in Bhōr State which is now a part of Pune district on the border of Sātārā district. She also identifies Śrīnilaya with Shirwāl in the same State. Though Fleet's suggestion is supported by the location of the river near the grant village, it is not Bhīmarathī or Bhīmā. Dr. Mulay's identification of Śrīnilaya has no phonetic support.³⁹ Dr. Ramesh equates Alandatīrtha with Āland or Ālanda in Gulburga district. But this village is located to the north of Bhīmā. Thus this identification cannot be accepted. Therefore we are to conclude that the exact location of this division cannot be determined.

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REFERENCES AND NOTES

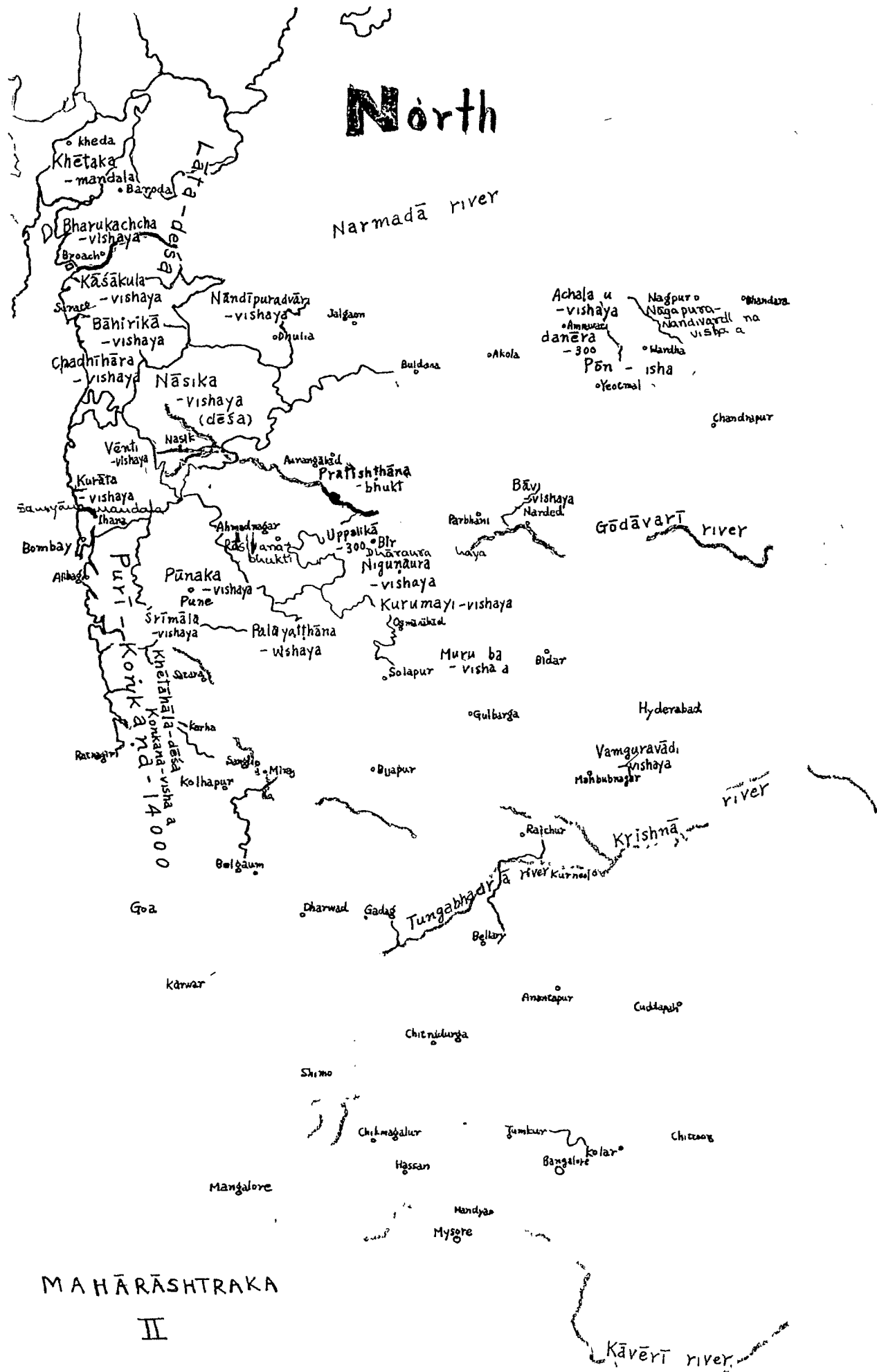
1. EI., XXV, No. 22, pp. 225-38, See also CII., IV, pp. 146-54.
2. CII. VI, No. 1
3. Ibid., No. 9
4. IA., IX, pp. 123-25
5. EI., XXV, (Anjaneri plates), p. 227
6. IA., VII, p. 161
7. There is another identification with Kuḍāl about three and half miles north-east of Nerūr. See CII. IV p. xlviii, note.
8. JBBRAS, X, pp. 348-67



9. Mulay S., Op.Cit, p.30
10. EI., XXVII, No.23, pp.125-31
11. IA., IX, pp.125-30
12. Ibid., pp.130-33
13. EI., XXVIII, No.3, pp.17-22
14. Ibid., XIV, No.8, pp.144-52
15. IA., XL, p.240 f.
16. EI., XXXII, No.4, pp.45-55
17. Ibid., XVIII, No.26, pp.235-57
18. Ibid., XXXII, p.51
19. Mulay.S., Op.cit. pp.41-42
20. EI., XXXII, p.51
21. JBISM, IX, pp.1-6
22. EI., XXXI, No.32
23. See Ibid., XXXIII, p.294
24. Ibid.
25. Ibid., XXVIII, No.13, pp.70-75
26. Ibid., XXXIII, No.9, pp.61-64
27. Ramesh K.V., A History of South Kanara, p.xxii
28. SII.VII, No.327
29. See Mahākuṭa pillar inscription, IA., XIX, pp.7-20
30. EI., VI, No.1, pp.1-12
31. EC.VIII, Sb.10
32. Ramesan N.ed., Copper Plate Inscriptions of Andhra Pradesh Government Museum, pp.11-39
33. ARSIE, 1943-44, Bk.76, Ramesh K.V.Op.Cit, pp.84 ff.
34. Ramesh K.V., Op.Cit, p.138

35. EI., III, No. 8, pp. 50-53
36. Mulay S., p. 31
37. IA., XVII, p. 303
38. Bombay Gazetteer, Vol. I, part-II, p. 357
39. Mulay S., Op. Cit., p. 38
40. Ramesh K.V., Chālukyas of Vātāpī, p. 84

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CHAPTER-II

In this chapter we deal with those administrative divisions which were located between the rivers Narmadā and Gōdāvarī. As we have shown earlier, this formed one of the three Mahārāshṭrakas. This covers the area of upper Mahārāshṭra and souyhern Gujarat. Unlike the middle region of three Mahārāshṭrak^{as} which we dealt within Chapter I, the source material such as inscriptional, is very meagre. Because of **this** we do not get details regarding such administrative divisions. Consequently the study tends to be a little vague when compared to Chapter I. Again the occurrence of numerical suffix is also rare in this region. Thereby it becomes difficult to ascertain the size or the extent of one division in relation to other, that is, it is difficult to determine which division^{was} smaller or which, bigger. We have shown in Chapter IV in Part I that appellations like bhōga, bhukti vishaya, dēśa etc., do not connote the relative sizes of the divisions. The information regarding the history of these divisions such as governors or feudatory families is almost nil in the source material at our disposal.

I. Nāsika-vishaya, Nāsika-dēśa

Nāsika-vishaya or Nāsika-dēśa was situated to the north of Pūṇaka-vishaya. Obviously Nāsika, the chieftown of the vishaya is modern Nāsik, the headquarters of the district of

that name in Maharashtra State. In an inscription of the Chālukyas of Bādāmi it is mentioned as Nāsikya-vishaya.¹

The Dhulia plates of Karkarāja dated A.D.779, mention the division as Nāsikka-vishaya and states that a village named Rakkhulla situated in this vishaya was granted to a Brāhmaṇa. To the east of this village was situated Chēbhaṭikā-grāma, to the south the river Gōdāvari, to the west Vaṭamukha-grāma and to the north Vaṭapura. The king is stated to have camped at Sindī-nagara at the time of the grant.²

Of these, Vaṭapura is identified by Dr.Kolte while editing two Rāshtrakūṭa grants of Indra III, with Vaḍner in Nasik district.³ But this identification is not correct because in one and the same inscription he has edited both Vaḍanera and Vaṭanagara figure in connection with the grant. Vaḍanera is identified with Vaḍaner but Vaṭanagara cannot be identified with Vaḍaner as Vaḍanera and Vaṭanagara are two distinct places. On the other hand, Dr.Mulay's identification of Vaṭapura with Vaḍgaon in Nasik/^{district} seems to be correct.

The granted village Rakkhulla is identified with Lākhalgaon (Lakhalgaon) to the north of Gōdāvarī in Nāsik taluk of the same district. The Chēbhaṭikā village is identified with Chēḍi in Niphād taluk of Nāsik district. Vaṭamukha is doubtfully identified with Ōḍhēm in Nāsik taluk. Sindīnagara from where the grant was issued, is identified with

Sinnar, the taluk headquarters of that name in Nāsik district.

The Wani plates of Gōvinda III dated A.D.806-7 mention this vishaya as Nāsika-dēśa. It states that Ambaka-grāma situated in Vaṭanagara-vishaya which was a part of Nāsika-dēśa was granted to a brāhmaṇa coming from Vēngī.⁴ The boundaries of granted village were such that to the east was situated Vaḍavura, that is, Vaṭapura, to the south Vārikhēḍa, to the west Pallitavāḍa and Pulindā-nadī and to the north Padmanāla-grāma. The grant village is identified with modern Ambē in Nasik district. Vārikhēḍa is identified with modern Warkhēḍ close to Ambe on the bank of the river Unandā which is supposed to be same as Pulindā mentioned in the inscription.

Padmanāla-grāma is identified with Pāde close to Ambē.

A. Vaṭanagara-vishaya, Vaṭanagarikā-84

Two grants of Indra III from Vajirkhēḍa give us considerable details about Vaṭanagara-vishaya which as we have seen above, was a part of Nāsika-dēśa. One of the Vajirkhēḍa grants of Indra III⁵ (grant B) mentions Vaṭanagara-vishaya (which, as we have seen above, was a part of Nāsika-dēśa). The Pimpri plates of Dhruva dated A.D.775⁶ mention Vaṭanagarikā-84. This 84 vishaya can be identified with Vaṭanagara vishaya.



This Vajirkheḍa grant further states that one of the grant-villages Ajjalōṇi-grāma was situated in Vaṭanagara-vishaya. The boundaries of grant-village were; to the east was Nīla-grāma, to the south Talavāḍa-grāma, to the west Ḍōṅgara-grāma and to the north, Mōsinī river.

The Pimpri plates mentioned above also mention a grant-village Līlā-grāma and its boundary villages viz., Laghu ḍējrāra-khēṭaka, Talāpāṭaka, Ajjalōṇi-grāma and Mōsinī river. Putting all these informations together we can conclude that, among others, following villages were situated in this division.

Earlier name	Present name	Taluk	District
Ambaka-grāma	Ambe/Ambawani	Dindori	Nasik
Vaṭanagara/Vaṭa-nagarikā	Wani	do	do
Vaḍavura/Vaṭapura	Waḍgaon	do	do
Pallitavāḍa	Palkhed	do	do
Pulindā-nadi	Unandā river		
Padmanāla-grāma	Pāde	do	do
Vārikhēḍa	Varkheḍ	do	do
Ajjalōṇi	Ajande	do	do
Nīla/Līlā	Nilgaon	--	do
Talavāḍa/Talapāṭaka	Talvade	--	do
Laghu-ḍējrāra-khēṭaka	Ujrakhetaka (Vajirkheda)	--	do
Ḍōṅgara-grama	not identified		
Mōsinī river	Mōsam river		do

The river Gōdāvari flows in this division. Its tributaries Unandā and Mosam also flow in this division.

Chaṭṭiyāṇa-32 also figuring in Vajirkhēḍa grant(B) appears to have been a part of Vaṭanagarikā-84 because a village Talavāḍa figures as a part of Vaṭanagara-vishaya and also of Chaṭṭiyāṇa-32. Other villages included in this sub-division were Dhannaūra, modern Dhannara near Talavāḍa, Antaravalli and Phēñcha-grāma (not identified). The river Giriparṇī, modern Ġirṇā, a tributary of Tapti was flowing in ~~this~~ sub-division.

Raṅkāṇa-24 (grant B) was another small division with its sub-division Ruddhāṇa-12. It is most likely that this Raṅkāṇa-division together with Ruddhāṇa-12 was a part of Vaṭanagarikā-84. Other villages mentioned in Raṅkāṇa-24 were Ruddhāṇa (headquarters of Ruddhāṇa-12) identified with modern Uttran near Vaḍaner, Rudragiri (not identified), Vārivāhalā (not identified), Tuṅgōṇi (modern Tuṅgāna), Daśabhōiyali modern Dashwell near Tuṅgāṇa,) Katravalli (modern Katrawela), also near Tuṅgāṇa, and Sāviṇivāḍa(not identified). The river Mosini was flowing in this subdivision also. Some other villages mentioned as a part of Ruddhāṇa-12 were Aggavalli-yāṇa (not identified), Kanhaināṇa (Kandhāne), Vaṭṭāra (Vāthar) all of which were near to the granted village Chanduhāṇa identified with modern Chaundhāne in Balgan taluk of Nāsik district. The river Tungabhadra identified with a small river near Tuṅgāṇi itself was also flowing in this division. A hill

range known as Rudragiri (not identified) was situated in this subdivision.

B. Other divisions in Nāsika-vishaya, Nāsika-dēśa

i] Pāḍalābaddha-84

Pāḍalābaddha-84 which is mentioned in one of the Vajir-khēḍa plates (grant A), also seems to be a part of Nāsika-vishaya. The headquarters Pāḍalabaddha is identified with modern Padaladā. The granted village Māladha (identified with Māldhā) situated close to Padaladā was included in this division. The other villages were Chiñchavalli (modern Chinchavāṇa) and Māhuli-grāma (modern Mālēgaon) which were situated in this subdivision. The river Giriparṇā (modern Gīrnā), the tributary of Tapti flowed in this subdivision. Other villages included in this subdivision were Pāriyāla-grāma (modern Pārālā in Vaijapur taluk of Aurangabad district, to the west of Maniyāḍā river), Jannapippala-grāma (not identified) Nimba-grāma (modern Nimbgaon near Pārālā) Bhaddāvalli-grāma (modern Bhādli, also near Pārālā), Sihapura (modern Siūr, about 8 miles to the east of Pārālā), Jannapippala (not identified).

ii] Udvalaūla-24

Udvalaūla-24 (Vajir-khēḍa (grant B) seems to be yet another small division in Nāsik-vishaya. Its headquarters Udvalaūla is identified with modern Udhruḷa in Chandavad taluk of Nāsik district. Other villages situated in this

subdivision were the granted village Divāra-grāma (modern Dēvargaon near Udhrula in the same taluk), Pippalavaddā (Pimpalād also near Udhrula), Sīhagrāma (not identified), Vaḍāli-khatrā (modern Vadāli-rālā near Dēvargaon) and Bhōra-grāma (modern Bhōyagaon also near to Dēvargaon).

iii] Mōshinī-pathaka

Mōshinī pathaka was a division which is mentioned in Lohaner plates of the Chālukya Pulakēśi II dated A.D.630.⁷ The king granted the village Gōviyānaka to a brāhmaṇa who hailed from Girinagara and settled in Lohanagara. Lohanagara is undoubtedly identified with Lohaner, the find-spot of the record in Balgan taluk of Nasik district. The granted village is stated to be in the neighbourhood of the village Asikhēṭaka and situated in Mōshinī-pathaka. Asikhēṭaka is identified with Ashkhed in Baglan taluk of Nāsik district.

It is quite likely that this pathaka is named after Mosini river which is identified with Mosam flowing through Nāsik-vishaya. Ashikēṭaka was also situated near Nasik. In view of this, it can be surmised that Mōshinī-pathaka was a part of Nāsika-vishaya.

II. Nāndīpuradvāri-vishaya

The Jetuwai plates of Sīlamahādēvi, queen of the Rāshtrakūṭa king Dhruva dated A.D.786,⁸ mention Nāndīpuradvāri-vishaya. Nāndīpuradvāri is also mentioned in the

Bhandak plates⁹ in which it is stated that Kṛishṇa I was camping at that place in A.D. 772. This place has been identified with Nandurbar in Dhulia district. The Jetuwai plates mention the village Kōlapadra as a granted village. Its boundaries are mentioned in a very confusing way as, to the east Taṭanapannāsa-khadda, Nisumōyi-saṁgama, Charaniphāla-grāma. The editor of the record suggests that reading is Taṭana-appanā-sāravaddā-Nisumōyi-Saṁgamaś-charani-Phāla-grāmaś-cha. But this also does not make a clear sense. Nisumōyi-saṁgama which appears to refer to a confluence is also mentioned once again in the record as being to the west of the donated village. It looks as though Taṭana-a-pannāsa stood for a division of 50 villages and that Charaniphāla-grāma was situated on the confluence of Nisumōyi, though none of these can be identified satisfactorily. To the south was situated Nigradipadra-grāma which is qualified by the expression Nisumōi-Kuṇḍlāvahāha, the meaning of which, is not clear, though it may have a reference to Nisumōi-saṁgama. Doṅgarikā and Ukhalapadra-grāma were also in this direction. To the west the river Ukhalapadrī, which was a small river (nadikā), Tōraṇapadra-grāma, Jhamkaripaṭa which was near Nismōi-saṁgama and Bhadravaṭa-grāma were situated.

were the

To the north, villages Dōgarikā, which is probably identical with Doṅgarikā, and Navagrāma. Though it is difficult to identify these villages at the present stage of our

knowledge, it can be easily surmised that these were situated near about Nāndīpuradvārī, that is, Nandurbar.

As mentioned above, the Bhandak plates also mention Nāndīpuradvārī as camping place of Kṛishṇa I. It also mentions a granted village Nagaṇapuri situated at a distance of one gavyūti to the east of the village Udumvara manti. The boundaries of this village are given as; to the east Nāgāma-grāma, to the south, Umbala-grāma, to the west, Antari-grāma and to the north, Kapidha-grāma.

The editor of the record identified some of these villages with those situated in Wardhā taluk of Wardha district. If Nandipuradvārī is identical with Nandurbar in Dhulia district,¹⁰ these villages will be far away from that place. Of course, the villages are not stated to have been in Nāndīpuradvārī-vishaya. And a camping place could be anywhere not connected with granted village. Under the circumstances if the identification of these villages is correct as suggested by the editor of the Bhandak-plates, they are to be considered as situated in a division on the north-eastern borders of the area under study.

The identifications suggested are; Udumvara manti, modern Umaravati or Amaroti, Antari modern Antaragaon in Wardha taluk and Umbala-grāma modern Umalagaon quite near to Antaragaon, both in Wardha taluk of Wardha district.

III. Pratishṭhāna-bhukti

Pratishṭhāna-bhukti is a division which figures in only one Rāshṭrakūṭa inscription i.e., Paithan plates of Gōvinda III, dated A.D. 794.¹¹ This Pratishṭhāna is modern Paithan in Aurangabad district. It had been famous in the history of the Deccan from as early as the beginning of the Christian era or still earlier. It was well known as the capital of the Sātavāhanas. It was also the headquarters of a division known as Prathishṭhāna-patha¹² in those days.

In the later days of the Vākāṭakas, it continued to be the headquarters of this division and came to be called Supratishṭha-āhāra.

The Poona plates of Prabhāvatīguptā (circa A.D. 5th century) mention a village Daṅguna-grāma situated in this division as granted to a brāhmaṇa. It also mentions four villages Vilavanaka, Śīrusha, Kadāpiñjana and Siddivaraka as forming the boundaries of the granted village in the west, north-east and south respectively. Though it is difficult to identify these places, it is clear that they were also situated in Supratishṭha-āhāra.

The Jāmb plates of Pravarasēna II¹⁴ mention some more villages as situated in this division. They are Kōthuraka situated to the west of the river Umā, Chiñchāpalli to the south, Bonthikavāṭaka to the west, Maṇḍukigrāma to the north. Of these, Chiñchāpalli is identified with Chicholi, Bonthika-

vāṭaka with Bōthad and Maṇḍukigrāma with Māṇḍgaon respectively. Kōthuraka is not identified but the river Umā to its east is identified with the river Wunnā. And it is suggested that modern Maṇḍgaon on the right bank of Wunnā represents ancient Kōthuraka.¹⁵

In the Paithan plates mentioned above, the division is mentioned as Pratishṭhāna-bhukti. The granted village Limbārāṁikā is stated to have been situated in Sārākachcha-12 which was a part of Pratishṭhāna-bhukti. The boundaries of the village were given as: Samatīrthaka to the east, Gōḍāvari to the south, Brahmapuri to the west and Dhōna-grāma to the north.

It is indeed difficult to identify these villages except Pratishṭhāna but Dr. Thosar however has suggested that Limbārāṁikā represented an unknown village opposite of Limbāri on the southern bank of the river Gōḍāvari in

Shevgaon taluk of Ahmadnagar district which is adjacent to Aurangabad district. Samatīrthaka is equated with Shevata, Brahmapuri with Brāhmaṇagaon, both in Paithan taluk, but there does not seem to be any basis of this identification.¹⁶

The Jāmbgaon plates of Indra III dated A.D. 915¹⁷ mention Paṭṭhāna which is apparently Pratishṭhāna, that is, Paithan. The plates also mention other villages Khairōṇḍhī as donated village, Pippala-grāma, Sirisikā-grāma,

Sēḍiāle-grāma and Nandaṛuraka-grāma as forming the boundaries which are described as located near Paithāṇa.,

According to Prof.V.V.Mirashi, the editor of the inscription, Khairōṇḍhi is modern Khiri which lies four miles north-west of Paithāṇa, Pippala-grāma, modern Pippalavāḍi which is on the northern bank of the river Gōḍāvarī, Nandaṛuraka, modern Agar Nandur on the south bank of the same river. The other two villages Sirisikā-grāma and Sēḍiāle-grāma, are not traceable on the modern map.

IV. Siharakhi-12

A small division of Siharakhi-12 is mentioned in the Tōrkheḍē plates of Govindarāja of Gujarat branch of the Rāshtrakūṭas (A.D.812).¹⁸ It is stated that a place called Gōvaṭṭana situated in Siharakhi-12 was granted to several brāhmaṇas.

Siharakhi-12 was a small division which must have been a part of bigger one. But there is no means to locate it. The editor of the record suggests that Siharakhi could be Serkhi in the neighbourhood of Baroda. There is no certainty about it. Therefore it is difficult to decide the exact location.

V. Kundalikāmala-vishaya

Mundakhēḍē plates of the Sēndraka Jayaśakti (A.D.681)¹⁹ mention a division called Kundalikāmala-vishaya. It records a grant of a village Sēṇāṇā situated in this division. Kundalikā-

māla is identified with Kundalgaon near Nandgaon in Nandgaon taluk in Nasik district. The place of donee Kallivana is also located in Nasik district with modern equivalent Kalvaṇ in the taluk of the same name.

VI. Vaḍanēra-300

A division called Vaḍanēra-triśata or Vaḍanēra-300 is mentioned in the Andura plates of Gōvinda IV²⁰ (A.D.929). It is stated here that a village Elaūri situated in this division was granted to several brāhmaṇas hailing from different places like Chandrapurī, Nalagrāma Dharma-Sēllukā Sīsava, Purī, Vāvī and Chikhalī. The donated village is identified with Yerli on the bank of the river Pūrṇā which is supposed to be ancient Payōshṇī mentioned in the record. Vaḍanēra, the chieftown of the division appears to be the same as Baḍnēra on the bank of the same river and close to Amarāvati, the headquarters of the district of the same name.

Among the boundaries of the grant village the river Payōshṇī is identified with Pūrṇā as noted above. Nimbagrāma is identified with Nimbgaon and Dantigrāma modern Dadgaon both near the grant-village. Kottaūrī cannot be traced. But Dr.Mirashi, the editor of the record says "it's place seems to have been taken by Alampur".²¹ However we are not able to trace this village near the donated village.

As for the places to which the donees belonged, Prof. Mirashi suggests the following identifications:

Chandrapura is modern Chandur near river Pūrṇā,
Buldāna district.

Dharma-Sēllukā is Selgaon near Chandur

Sīsave is Sirso in Akola district

Chikhalī is Chikhalī near the donated village Yerli.

The places Nalagrāma and Vāvī are not identified.

As for Purī, Dr. Mirashi equates it with Purī, the capital of Konkaṇa i.e. Elephanta near Bombay. But looking to the location of other places noted above, this is too far away from donated village. In view of the fact that others are located so near the grant village, it is reasonable to search for Puri also in the same area, rather than to locate it Konkaṇ. But such a place is not traceable at present. Further considering the location of identified villages, it is possible to surmise that they were situated in Vaḍanēra-300.

VII. Achalapura-vishaya

Achalapura-vishaya was situated on the northern border of present Maharashtra State. It occurs in Anjanvatī (Anjati) plates of Gōvinda III, dated A.D. 800.²² It is stated that Gōvinda III made a grant of the village Amjanavamtī situated in this division to a number of brāhmaṇas, two of whom belonged to Veyaghana and Talēvataka. The boundary of the donated villages were; in the east a village Raṅgalachhyi

and a river Marī, to the south a village Gōhasōdvā, to the west Sallaimāla village and Timisagiri and to the north, villages Kure and Vaṭapura.

The granted village is identified with Anjanavati or Añjati in Chandur taluk of Amaravati district. Achalapura, the headquarters of the division is a place of the same name Achalapura in the taluk of the same name in Amaravati district. It was formally known as Elichipur.

Of the border villages, Gōhasōdvā is identified with modern Gohvā close to Amjanavati. Sallaimāla is supposed to be represented by two villages Salōra and Amlā. Kure and Vaṭapura are identified with modern Kurhā and Vaḍur both near Amjanavati. The river Mari is identified with a stream flowing near by the grant village Veyagana and Talēvāṭaka are identified with Waigaon and Talegaon respectively, which are also near Amjanavati. Obviously all these were situated in Achalapura-vishaya.

VIII. Pōṇa-vishaya

A division called Pōṇa-vishaya figures in Jharikā grant of Gōvinda III dated A.D. 803²³ which records the grant of a village Jharikā situated in this division. On the borders of this village were Taluti-sāvaka in the east, Vidu-



rāmra-grāma in the south, Talabhī-grāma in the west and Māra-grāma in the north.

The donated village Jharikā is identified with Zari in Kelapur taluk of Yeotmal district. Pōṇa, the headquarters of the vishaya is identified with Pōhanā on the bank of the Wardhā river in Hinganghat taluk of Wardha district. Taluti-sāvaka is said to be modern Tarōdī, Vidurāmāra to be Umbari and Māra-grāma to be Mārēgaon. All these are situated in vicinity of Zari, but Talabhī cannot be identified.

This division was also on the northern border of present Maharashtra State to the south of Achalapura-vishaya.

IX. Nāgapura - Nandivardhana(-vishaya)

The Dēoli plates of Kṛishṇa III²⁴ mention a division called Nāgapura-Nandivardhana. The appellation like vishaya, dēśa etc. is not added. In one place in the same record, the donee is stated to have belonged to Nandivardha^{na}/which obviously stands for a place. The donated village Tālapurumshaka was situated in Nāgapura-Nandivardhana which has to be taken as an administrative unit as vishaya. Dr. Mulay suggests²⁵ that this division took its name from two places Nāgpur and Nandivardhana, their modern equivalents being, according to her, Nāgpur and Nandora in Wardha tahsil. But it is difficult to understand how these two places with some distance in between could be combined to be called a vishaya or division. The

villages forming the boundary of the grant-village, as also the grant-village cannot be identified satisfactorily. A river Kanhanā is mentioned as the one of the boundary of grant village. Dr. R. G. Bhandarkar, the editor of this record identifies this river with the river of same name flowing from north-west to south-east of Nagapur. Under these circumstances it is but difficult to indicate the exact location of this division.²⁶

X. Lāṭa-maṇḍala, Lāṭa-dēśa

Lāṭa-maṇḍala or Lāṭa-dēśa was a very famous region right from the days of the Chālukyas of Bādāmi. Originally it comprised of southern part of Gujarat State to the south of the Narmadā and north of Tāpi. In course of time, Avani-Janāśraya Pulakēśi annexed the northern parts of Gujarat also, i.e., the region beyond the Narmadā which was known as Gūrjara-dēśa and thereby the Lāṭa country extended beyond the Narmadā into the northern parts of Gujarat including modern Khēḍa and Panch Mahal districts.

During the time of the Rāshṭrakūṭas the Lāṭa-maṇḍala extended over all these areas with the river Damangāṅgā on the southern boundary, thus adjoining north Konkan.

The two Bāgmumrā copper plate grant^s of Indra III²⁷ mention Lāṭa-dēśa and state that the villages Umvrā and Tennā situated in this Lāṭa-dēśa were granted to brāhmaṇas. Both these granted villages were situated near another village Kammanijja. The boundaries of these donated villages were as

follows: Tōlējaka, Mōgalikā, Saṁkī, Javalakūpaka, Vāraḍa-pallika, Nāmbhitaṭāka, Valīsa and Vavviyaṇa. Suggested identifications of these villages are -

<u>Village name</u>	<u>Identification</u>
Umvarā	Bāgmra
Tenna	Ten
Kammanijja	Kāmreḥ
Tolējaka	Not identified
Mogalika	Not identified
Saṁkī	Sanki
Javalakūpaka	Jolwa
Vāraḍapallikā	Bārḍoli
Nāmbhitaṭāka	Nadida
Valīśā	Wanēsa
Vavviyaṇa	Baben

All these are situated in Navsāri taluk of Surat district.

A. Khēṭaka-maṇḍala

Khēṭaka-maṇḍala was a part of Lāṭa-dēśa. It is mentioned as such in the Cambay plates of Gōvinda IV dated A.D.930.²⁸ It is stated that a village called Kēvañja near Kāvika-mahāsthāna was granted to a brāhmaṇa. The boundaries of this village/as follows: Kāvika-mahāsthāna to the east, Sangam-grāma to the south, Sīhuka-grāma to the west and the land

belonging to Kāvika-mahāsthāna to the north. O
places, Khēṭaka is modern Kheda or Kaira, Kēvañja, ^{or}
as Kimōj/ Kimaj, Kāvika same as Kāvi and Sīhuka-grāma is
Sigam.

It is interesting to note that the same donated
village namely Kēvañja figures earlier in Kavi plates (A.D.
736)²⁹ as Kēmajju in Bharukachchha-vishaya. This is also
identified with the same Kimōj or Kimaj in Jambsaru taluk
of Broach district. All the other places mentioned in
Cambay plates are also in the same district. This indicates
that Bharukachchha-vishaya in which the granted village was
situated was a part of Khēṭaka-maṇḍala.

The Cambay plates however do not mention Bharukachchha-
vishaya, but simply state that Kēvañja was situated in
Khēṭaka-maṇḍala. That Khēṭaka was a more prominent place is
indicated by an inscription of the Rāshṭrakūṭa Karkkarāja II
dated A.D. 817 which states that Khēṭaka was a rājadhāni or
the capital of Lāṭa-maṇḍala.³⁰ We have seen above that
Bharukachchha-vishaya was a part of Lāṭa-maṇḍala.

It should be noted that Khēṭaka-maṇḍala was a big
division covering vast area between Kheda and Broach on
both side^s of the river Narmadā.

Bharukachchha-vishaya was one of the prominent divisions
in Lāṭa-maṇḍala. Bharukachchha is modern Broach, the head-
quarters of the district just below the river Narmadā in
Gujarat. The Sarsvaṇi plates of Kalachuri Buddharāja dated

A.D.609-10³¹ state that a village Kumārivaḍāo near Br̥hannarikā in Gōrajjā-bhōga which was a part of Bharuka-chchha-vishaya was granted to a brāhmaṇa from Dēbhaka. The king made the grant from his camp at Ānandapura. The donated village Kumārivaḍāo (Sanskrit; Kumārīvāṭaka) is identified with Kawarwārā near Gōraj which was ancient Gorajjā, the headquarters of Gorajjā-bhōga. Br̥hannārikā is identified with modern Nāria, 7 miles south of Kawarwārā.

The Kāvī plates dated A.D.736³² mention a village Kēmajju as situated in Bharukachchha-vishaya. This village is identified with modern Kimōj or Kīmaj in Jambusar taluk of Broach district.

The Baroda Museum plates of Rāshṭrakūṭa Karkkarāja dated A.D.817³³ state that a village Majjastāṇi which was granted to a brāhmaṇa was in Bharukachchha-vishaya. This vishaya was a part of Lāṭa-maṇḍala. The village however is not identified. A later inscription of Śilāhāra Mummūṇirāja dated A.D.1049³⁴ also states ^{that} Bharukachchha from which the brahmaṇas, the donees, came, was situated in Lāṭa-dēśa.

B. Kāśākula-vishaya

Kāśākula-vishaya in the Kaira plates of the time of Pulakēśi II was a part of Lāṭa-maṇḍala.³⁵ This Kāśākula, the headquarters of the vishaya is identified with Kachchōl, 4

miles to the south-west of Olpad, the taluk headquarters in Surat district. It is stated here that a village Pariyaya, to the east of another village Sandhiyara situated in Kāśākula-vishaya was granted to a number of brāhmaṇas who were residents of Jambūsara. Pariyaya is identified with Pariyā near Olpad. Sandhiyara is identified with Sandhiyar 2 miles west of Pariya. Jambūsara is identified with Jambusaru, the taluk headquarters of the same name in Broach district.

Thus Kāśākula-vishaya roughly covered upper part of Surat district.

J.F.Fleet remarks that this vishaya comprised of the area on the north bank of Taptī.³⁶

C. Bāhirikā-vishaya

The Navsāri plates of yuvarāja Śryāśraya-Śīlāditya dated A.D.671³⁷ mention a Bāhirikā-vishaya. Kaṇhavalā-āhāra was a subdivision of it and village Āsaṭṭi was included in this subdivision. This village was granted to a brāhmaṇa who was residing at Navasārikā, i.e. Navasārī, the find-spot of the record.

Though it is difficult to identify this Bāhirikā-vishaya, Kaṇhavalā, the headquarters of āhāra of that name is identified with Kanhi, 6 miles south of Bardoli and Āsaṭṭi-grāma is identified with Astgam which is about 10 miles south-east of Kanhi and about 7 miles from Navsari. On the basis of the

location of the villages it becomes clear that Bāhīrikā-vishaya was a part of Lāṭa-maṇḍala or Lāṭa-dēśa.

D. Kārmaṇēya-āhāra-vishaya

The Surat plates of Śryāśraya Śilāditya dated A.D. 692³⁸ mention another vishaya, viz., Kārmaṇēya-āhāra-vishaya. This Kārmaṇēya-āhāra is identified with Kāmarej near Surat. The record states that some land in village Ōsumbhalā situated in this vishaya was granted to a brāhmaṇa. This Ōsumbhalā was near another village Alluraka. These two villages are identified with Umbel (Umber) and Allura respectively, in the vicinity of Sūrat.

From the location of the localities in this division, it is certain that this Kārmaṇēya-āhāra-vishaya was a part of Lāṭa country.

E. Chañdhīhāra-vishaya

An unpublished record of Avanījanāśraya Pulakēśi dated A.D. 747 found at Satem in Navasari taluk of Bulsar district,³⁹ states that a certain land was granted to some brāhmaṇas in the village Sattuṅga within the Chañdhīhāra-vishaya. The village Sattuṅga is identified with Satem, the find-spot of the record. And Chañdhīhāra is identified with Chari in Chikli taluk of Bulsar district.

Looking to the location of donated village and the headquarters of the vishaya, it may be suggested that it was a part of Lāṭa-maṇḍala or Lāṭa-dēśa adjoining to Bharuka-chchha-vishaya.

Harshapura-750

The grant of Kṛishṇa II from Kāpaḍvanaḥ in Gujarat is interesting in the sense that it is one of the rare records from Gujarat where the administrative units are associated with numerical suffix. This record mentions a division of 750 villages called Harshapura-750 in which the villages Khēṭaka and Kāsadrāha (Kāśāhrad in other inscriptions) were situated. Karpāṭavaṇijya-84 was a subdivision in this and the latter had further subdivision of Rūriddha-10. The grant village Vyāghrāsa alias Vallulikā was situated in this subdivision. The following seven boundary villages are mentioned: Panthoḍā-grāma, Vitkhāvalli, Kēraḍavalli, Araluvaka-grāma, Nāvālikā, Apuvalli and Ambāūṇcha-grāma.

Dr. Bühler suggested the following identifications⁴¹:
 Khēṭaka=Khēḍa, Kaira, Karpāṭavaṇijya=Kāpaḍvanaḥ, Vyāghrāsa=Waghās, Panthoḍā=Panthorā, Araluvaka=Larujimuaḍum, Apuvalli=Abuvel, Ambāūṇcha=Ambacha. All these villages must have been situated in Rūriddha-10 only. This Harshapura-750 appears to have been a part of Khēṭaka-maṇḍala located above the river Narmadā.⁴²

REFERENCES AND NOTES

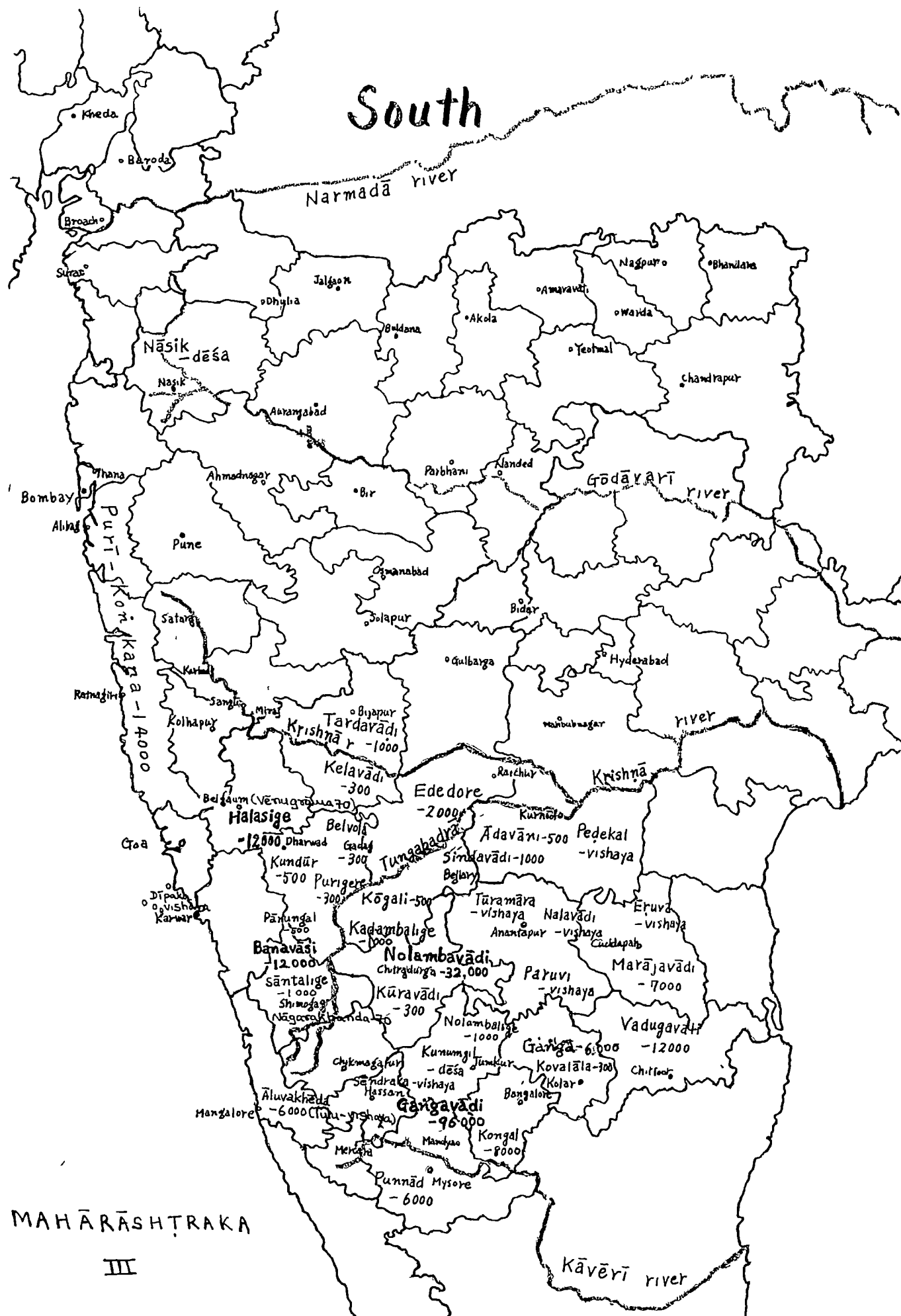
1. CII, IV, pp. 127-31
2. EI. VIII, No. 19, pp. 182-7
3. Ibid., XXXVIII, No. 2, p. 13
4. IA, XI, pp. 156-63
5. EI, XXXVIII, No. 2, pp. 5-22
6. Ibid., X, pp. 81-89
7. Ibid., XXVII, No. 9, pp. 37-41
8. Ibid., XXII, No. 17, pp. 98-109
9. Ibid., XIV, No. 6
10. Dr. Mulay identifies this place with Nador in Wardha taluk in Wardha district, Op. Cit, p. 48
11. EI, III, No. 17, pp. 103-10
12. The Vākāṭaka inscriptions of Pravarasēna II (CII, V, No. 3 etc.) mention a division called Supratishtha-āhāra, the name which very much resembles Pratishthana, But Prof. Mirashi V.V. editor of the record places this āhāra in the Vidharbha.
13. Ibid., XV, No. 4, pp. 39-44
14. CII. V, No. 3
15. Ibid. p. 11
16. These identifications have been quoted by Dr. G.C. Shelke in his unpublished thesis. History of the Marāthawādā.
Region from another unpublished thesis of Dr. Thosar Studies in the Historical and Cultural Geography and Ethnography of Marāthawādā.
17. EI, XXXVI, No. 29, pp. 223-38
18. Ibid., III, No. 9, pp. 53-58

19. Ibid., XXIX, No. 15, pp. 116-21
20. Ibid., XXXVI, No. 32, pp. 257-72
21. Ibid. p. 266
22. Ibid., XXIII, No. 2, pp. 8-18
23. Ibid., XXXII, No. 18, pp. 157-64
24. Ibid., V, No. 20, pp. 188-97
25. Mulay S., Op. Cit, p. 48
26. Dr. Mulay writes about a Bahulā-vishaya said to be referred to in the Bahulwad plates published in Source of Mediaeval History of Deccan. It is said that a village Bahulāvara donated to a brāhmaṇa was situated in this division. It is identified with Bahulwad, the findspot of the record on the bank of the river Bāhulā. The boundary villages Vārikhēra (modern Varkheḍa), Rājaura (modern Rājuri), Varagrāma (modern Vadagaon) and the river Bāhulā (river of the same name), together with the grant village are located in Pachora taluk probably in Dhule district. Dr. Mulay places the division in this taluk. Ibid., p. 45

In view of the non-availability of the text of the inscription we are ^{not} in the position to make a first hand study of the division.
27. EI., IX, No. 4, pp. 24-41
28. EI., VII, No. 6, pp. 26-47
29. IA, V, p. 109
30. ARIE, 1959-60, A-27
31. CII, IV., No. 15
32. IA, V, p. 109
33. ARIE, 1959-60, A-27
34. CII, VI, No. 15

35. Ibid., pp.165-73
36. Bombay Gazetteer, Vol.I,Part-II,p.359
37. CII.IV,pp.123-27
38. Ibid.,pp.132-37
39. This record was brought to the notice of the scholars by late Smt.Srinivasan of Department of Ancient History, Baroda University at the 16th Conference of the Epigraphical Society of India, at Mysore. The above information is taken from the paper presented by her on the occasion. As for Chaḍhīhāra-vishaya, she explained it as Chaḍhi which was āhāra and a vishaya. This is unnecessary because there are several vishayas which have the āhāra in them such as Khēṭāhāra-vishaya, Kārmaṇēya-āhāra-vishaya etc.
40. EI.,I,No.8,pp.45-52
41. Ibid.,p.53,Foot Note.5
was
42. Though this division/located above the river Narmadā, it appears to have been a part of Khēṭaka-maṇḍala. In view of the above situation we treat this division in our study.

((*))



CHAPTER-III

In this chapter we deal with the administrative divisions in the region between the Kṛishṇā-Tungabhadra and Kāvērī rivers. This area forms the southern unit of the three Mahārāshṭrakas. The area covers southern part of Karnataka State below Tungabhadra including Bellary district extending to the western portion of Andhra in the east and touching the adjoining portions of Tamilnādu in the south. Interestingly, in the period of our study, practically the whole of ^{the} area consisted of one political and administrative unit, namely Gaṅgavāḍi-96000 with several big and small divisions and subdivisions forming part of it.

Section-I
Gaṅgavāḍi - 96000

Gaṅgavāḍi, Gaṅgapāḍi, Gaṅga-maṇḍala or Gaṅgavāḍi-96000 was the biggest administrative division enjoying the position of a kingdom in the Western Deccan, next to Mahārāshṭrakatraya-navanavati-sahasra, that is, a territorial unit of three Mahārāshṭrakas consisting of 96000 villages which has been already discussed.

The Gaṅgas occupied a very peculiar position in the history of the Deccan. They formed one of the ancient dynasties that ruled over a large tract in southern part of the Deccan. They had close contact with the Pallavas and in early stages, they ruled independently for quite some time.

But with the rise of the Chālukyas of Bādāmi they came to be subjugated by the successive kings from Kīrtivarma I onwards. Yet their position was such that though they were supposed to be subordinates of the main ruling dynasties, they continued to enjoy an independent status for a very long period, upto the days of the Chālukyas of Kalyāṇa.

They appeared to have built up their kingdom with a nucleus around Kuvaḷāra (modern Kolar) to the north-east of Bangalore. They gradually extended their sway over a vast area including considerable portions of southern Karnataka of the present-day, abutting into Tamilnadu in the south and stretching into Chittoor and Anantapur districts of Andhra Pradesh in the east. In the west it touched the borders of Kerala adjoining Karnataka but excluding South Kanara district.

The geographical and administrative divisions in this area will be discussed below.

Gaṅgavāḍi is one of those instances where the region was named after a ruling family but not the name of the headquarters. The Gaṅgas carved out a small principality for themselves in about the A.D. 4th century around Kōlāl^a or Kolar the present-day headquarters of a district in Karnataka. When the kingdom expanded, the capital was shifted to Talavanapura or Talakāḍ in Mysore district and gradually further expanded itself in the vast area mentioned above.

Their region came to be known as Gaṅga-maṇḍala and Gaṅga-6000 in the early stages, later as Gaṅgavāḍi-32000 and as Gaṅgavāḍi-96000 in its peak period of their power, incorporating the areas such as Nolambavāḍi-32000. Even after their accepting the subordination of the major ruling dynasties of the Deccan, their territory was known by the same nomenclature till as late as A.D. 11th century.

An indication of the extent of the territory in earlier days is found in early inscriptions of Gangas such as Nandi plates of Mādhava I, Bendigāṇahalli plates of Kṛishṇavarma and Penukoṇḍa plates of Mādhava II. The first inscription i.e., of Mādhavavarma I¹ (A.D. 4th-5th century) records a grant of Velputtūru in Paruvi-vishaya. The second inscription i.e., of Kṛishṇavarma² (A.D. 5th century) also records a grant of a village Kuru-ura in Perati-bhōga which was the subdivision of Paruvi-vishaya. The Penukoṇḍa plates of Mādhava II³ also record grant of a land situated below a tank at Paruvi in Paruvi-vishaya. Paruvi, the headquarters of the vishaya is identified by Lewis Rice with Parigi.⁴ It is placed 7 miles north from Hindupur, modern headquarters of taluk of that name in Anantapur district. Though it is difficult to locate Paruvi on the map today, Hindupur can be seen as situated on the borders of modern Kolar and Anantapur districts.⁵ This means that the Gaṅga region at this period was round about Kolar, including a part of Anantapur district of Andhra Pradesh, and that it continued

to hold the same position even later, in the Gaṅga rule. It is indicated by the Koṭṭim̐ba grant of Mārasim̐ha I dated A.D. 799⁶ which mentions at the end of the record a grant of land situated below the tank at Paruvi in Paruvi-vishaya.

It is to be noted, however, that though the Gaṅga principality was carved out in very early days, it came to be called Gaṅgavāḍi or Gaṅgavāḍi-96000 only in later days from about A.D. 8th century. In the days of the Chālukyas of Bādāmi, the Gaṅgas were subdued to acknowledge the overlordship of the Chālukyas. There is no special description about the territory of the Gaṅgas in their records.

There were several other smaller divisions included in the Gaṅga principality and later, all these together came to be known as Gaṅga-6000 around Kolar and still further, as Gaṅgavāḍi comprising wider region. During the period of independence of the Gaṅgas, no such nomenclature was necessary but with the rise of the Rāshtrakūṭas the Gaṅgas became the subordinates. Consequently the Gaṅga principality became one of the provinces in the Rāshtrakūṭa empire. And to distinguish it from others, it was given the name of Gaṅga-maṇḍala, Gaṅgavāḍi, Gaṅgavāḍi-96000, since by that time it had covered a very vast area mentioned earlier.

Gaṅga-6000 probably represent^s an earlier stage of the growth of the region later into expansive kingdom of Gaṅgavāḍi-96000. It is suggested that Kolar was the headquarters of Gaṅga-6000 as indicated by a Nolamba-Pallava,

inscription saying that the chief of that family ruled over Gaṅga-6000 while staying at Kolar.⁷ (Gaṅgarusāsirma-Kōlāla-dolildu).

With the formation of Gaṅgavāḍi-96000, Gaṅga-6000 continued to be a subdivision within the former. Further, a still smaller division of 300 villages viz., Kōlāla-nāḍu-300 with Kōlāla as its headquarters, also existed. Obviously Kōlāla continued to be the chief town of this region also.

Gaṅga inscriptions^s which are very large in number, refer to numerous divisions and subdivisions within this Gaṅgavāḍi-96000. They are discussed below in the order of bigger divisions to smaller ones except Noḷambavāḍi-32000.

A. Gaṅgavāḍi-32000

An inscription from Hirēmaḷali (Piriyapatna taluk of Mysore district) dated A.D. 976-77⁸ mentions Gaṅgavāḍi-32000 as governed by Satyavākya Koṅgaṇivarma. On the basis of the date of the records, the king was identified with Rāchamalla IV who ruled between A.D. 974 to 999. At this stage the Gaṅga territory was generally called Gaṅgavāḍi-96000 and Gaṅgavāḍi-32000 was a part of Gaṅgavāḍi-96000. In the process of expansion of Gaṅga territory it was once a territory of 32000 villages and later enlarged itself into 96000. After the expansion, this area still retained the name Gaṅgavāḍi-32000. It was then a constituent of the bigger territory of 96000 villages.

Nolambavāḍi-32000

There is good reason to hold that Nolambavāḍi-32000 was a part of Gaṅgavāḍi-96000. For example, the statement viz., Vira-Mahēndra-Nolambādhirājadēva-Chōl-nāḍinit-iltandu Nolambavāḍiyam pokku Gaṅgarusāsirama Kōlāladolildu shows that the Nolamba chief was ruling Gaṅga-6000 from Kōlāla, by entering Nolambavāḍi.⁹ Another inscription of the same chief tells us that he was governing Gaṅga-maṇḍala-96000 (Shanṇa-vati-[sahasra]-pramita-Gaṅga-maṇḍala).¹⁰ Thus Nolambavāḍi including Kōlāla, Gaṅga-6000 was in Gaṅgavāḍi-96000.

In early stage^s the Nolamba territory was called Nolambalige-1000 which later developed into Nolambavāḍi-32000. Though Nolambavāḍi-32000 figures very scarcely in the Rāshtrakūṭa inscriptions, it is indicated that it was quite prominent and extensive province in the Rāshtrakūṭa period.¹¹

However this division figures in the Gaṅga inscriptions pertaining to the period of our study, though many details regarding its composition are not forthcoming from these inscriptions. Copious references are there to this division in the inscriptions of later period such as those of the Chālukyas of Kalyāṇa which give considerable details regarding the subdivisions included in this area and also its extent on the basis of available material.

The available material shows that an earlier division known as Nolambalige-1000 forming the nucleus of what

developed into Nolambavāḍi-32000 comprising of several other big and small divisions. It is interesting to note that unlike the common feature of the administrative divisions getting their names on the basis of the headquarters of the divisions, these divisions, Nolambalige and Nolambavāḍi get their names on the basis of the rulers of the territory, namely, the Nolambas.

1] Vaḍugavali-12000

Vaḍugavali-12000, a territory ruled by the Bāṇas¹² appears to have become a part of Nolambavāḍi-32000 with the overpowering of the Bāṇas by the Nolambas. This division is said to be situated to the west of Āndhrapaṭha, that is, Āndhra-country.¹³ The suggestion that Āndhrapaṭha was identical with Vaḍugavali¹⁴ does not seem to be correct because it is clearly suggested in the records that the Vaḍu-^{was}gavali/situated to the west of Āndhrapaṭha. Further this division is stated to be to the east of Maṇṇe¹⁵ which is identified with Mānyapura in Bangalore district and became a prominent place in the Gaṅga kingdom.

Pulināḍu

Pulināḍu was a small subdivision of 60 villages.¹⁶ adjoining Gaṅga-6000 and covering modern Pūṅgaṇūr region adjacent to Kolar. It first formed a principality of the

Bāṇas and passed down to the Vaidumbas, the Nolambas and the Gaṅgas. This division did not acquire its name of the headquarters. It has not come through the dynastic name either.

It is likely that this small subdivision was a part of Vaḍugavali-12000 which was originally the principality of the Bāṇas. There is only one instance of this division as comprising 60 villages. Though small in size, it was it occupies an important position in political history. It is reasonable to think that the region around Punganūr was regarded very important for political and geographical reasons and it became the cockpit of the surrounding kingdoms.¹⁷

An early inscription from Budidepalle in Punganur taluk of Chittoor district, Andhra Pradesh, close to Kolar district, speaks of a fight between the Bāṇas and the Nolambas over Pulinaḍu.¹⁸

The battle appears to have taken place at Miniki. Another inscription from the same place¹⁹ also refers to a cattle raid at Kūrūñjeāḷa in which a hero of Miniki lost his life. Yet another inscription of the same place²⁰ also refers to a raid on the same village Kuruñjiyaḷa by a hero belonging to Miniki. An inscription from Punganūr²¹ speaks of a raid on Kōyatūr by a Pallava chief (Kāḍuveṭṭi-Muttarasa). This Kōyatūr has been identified with modern Laddigam in Punganur taluk of Chittoor district. And it is reasonable to surmise

that these villages were situated in Pulināḍu. An inscription from Karshallapalle²² speaks of a village Beḷagatūru as a part of Pulināḍu.

It is stated in an inscription from Bōḍināyanipalle that Maṅgala-12 was governed by the Bāṇarasawhich was probably a subdivision of Pulināḍu.

Vajjaradēva was governing this Pulibāḍu under the suzerainty of the Rāshtrakūṭas.

11] Gaṅga-6000

The division of Gaṅga-6000 figures in inscriptions as governed by the Gaṅgas, the Bāṇas and the Noḷambas. An inscription of the 8th century speaks of Duggamāra Eṇṇeyappa, the son of Śrīpurusha as governing Gaṅga-6000.²³ But soon this Gaṅga-6000 came to be ruled by a Bāṇa king. We have an inscription at Karshnapalle in Punganur taluk, Chittoor district which states that Bāṇarasa was ruling Gaṅga-6000.²⁴ Though the inscription is not dated it is ascribed to A.D. 9th century on palaeographical grounds and Bāṇarasa is identified with Bāṇa Vijayāditya II. The inscription also mentions Ballaha or a Rāshtrakūṭa king leading ^{an} expedition against Kāḍuveṭṭi or the Pallava king. It appears that with the rise of the Rāshtrakūṭas, the Gaṅgas became weak and the subordinates of the Rāshtrakūṭas who had an upper hand in this region. That is how the Bāṇa chief is seen as governing Gaṅga-6000. There are also inscriptions which tell us that Noḷamba chief

Noḷambādhirāja was ruling over Gaṅga-6000.²⁵ In one of them Mahendra is stated to have come from Chōḷa-nāḍu and entering Noḷambavāḍi and started ruling over Gaṅga-6000 from Kōḷāḷa.²⁶ These indicate that Gaṅga-6000 was a part of Noḷambavāḍi and Kōḷāḷa was its headquarters.

Interestingly, Duggamāra mentioned above is stated in another inscription to be ruling over Kovalāḷa (Kōḷāḷa)-nāḍu-300 and Gaṅga-6000.²⁷ This inscription belongs to A.D.8th century. This also indicates that Kovalāḷa or Kōḷāḷa which was the headquarters of Gaṅga-6000 was also the headquarters of Kōḷāḷa-300. It means Kōḷāḷa-300 was a part of Gaṅga-6000 which in turn was a part of Noḷambavāḍi-32000. Agali-12 was a small sub-division in Kōḷāḷa-300.

Gaṅgavāḍi-96000 with Kōḷāḷa as its headquarters appears to have developed later in A.D.9th century. Its nucleus was Gaṅga-6000 and it spread further south and south-west. Since the inscriptions mentioning Gaṅga-6000 are found in Chittoor district,²⁸ it can be surmised that in the east it extended into the Chittoor district.

iii] Kadambaḷige-1000

Kadambaḷige-1000 was one of the administrative divisions within Noḷambavāḍi-32000 and it roughly comprised of southern portions of Bellary district including Harapanahalli taluk and considerable portions of Chitradurga district adjoining the Bellary district.



Inscriptions of our period mentioning Kadambalige-1000 are spread over in Davanagere, Chitradurga and Halalkere taluks of Chitradurga district. Though inscriptions of our period mentioning Kadambalige-1000 are not found in Bellary district, those belonging to the early period of the next rulers i.e., the Chālukyas of Kalyāṇa are found in Harapanahalli and Hadagali taluks of Bellary district. Thus, approximately, it can be said that lower half of Bellary district and upper half of Chitradurga district comprised this division. The modern Kaḍabagere in Harapanahalli taluk appears to have been the headquarters of this division. We learn from the inscriptions of the Chālukyas of Kalyāṇa that this division was sometime governed by local Kadamba family.²⁹

The inscriptions during the period of our study mention some villages which form a part of Kadambalige-1000. For example, inscriptions from Īsamudra³⁰ mention Kereyūr, Kakambala, Chimmachanūr, Modiyanūr Kallabunse, Hedariguṭṭa, Kariṅgere, Sirigere, Iṭṭage. The Lakshmīsāgara inscription³¹ refer to Charitaravalli, Perbbālu and Bidravalli. Of these, only a few villages can be identified. For instance, Kakambala stands for Kākibāla, Sirigere is obviously the name-sake of modern place in Chitradurga district. Iṭṭage seems to be the same as Iṭgi(Iṭki) in Hadagali taluk.

Kōgaḷi-500 was a part of Kadambalige-1000 as is indicated by the provenance of the inscriptions and place-names mentioned

therein. Most of the inscriptions mentioning Kōgaḷi-500 are found in Harapanahalli taluk. Iṭṭage or Iṭagi was in Kadambaḷige-1000 as well as in Kōgaḷi-500. These facts make it clear that Kōgaḷi was a subdivision within Kadambaḷige-1000.³² Kōgaḷi, the headquarters of this division, is the same as present-day Kōgaḷi in Hadagali taluk of Bellary district. Bāgaḷi, known in early days as Bāḷguḷi also in Harapanahalli taluk of the same district, was an important religious centre in Kōgaḷi-500.³³ Oḍḍavaḍaṅgila was one of the villages situated in this division.³⁴

Kōgaḷi itself was further divided into several smaller divisions, as indicated by inscriptions of Chālukyas of Kalyāṇa. For example, Uchchangi-30. This Uchchangi is the same as modern Uchchangidurga in Harapanahalli taluk. A later inscription from this place give a legendary account of the greatness of this place.³⁵ It is said in this inscription that it bore four different names in four different Yugas. This is indeed^a fanciful explanation of the name of place. Obviously^{it} got the name because of fairly high peak (śringa) of the mountain. In fact it is also known as Uchchaśringi, that is, high peaked mountain. It is important to note that this mountain was situated within Kadambaḷige-nāḍu which was the same as Kadambaḷige-1000.³⁶ It is also interesting to note that in the days of the Chālukyas of Bādāmi it was known as Uchchaśringa-vishaya. The Nelakuṇḍa

grant of Abhinavāditya mentioning this fact states that a village Nelakuṇḍa was granted to an individual. This village is identified with Nelagunda in the neighbouring Davanagere taluk, Chitradurga district.³⁷ It is also worthy of note that this Uchchangī was the capital of the kingdom of the early Kadamba branch in A.D. 5th-6th centuries. It is likely that with the defeat of the Kadambas, it became a headquarters of an administrative division in the kingdom of the Chālukyas of Bādāmi and continued to enjoy this position in later periods also.

From the records of the Chālukyas of Kalyāṇa, Mēganagere, Kāḍavāra and Rāvighaṭṭa were among the villages probably situated in this subdivision.³⁸

Multage-30 or Murttage-30 was another kampana or subdivision of Kōgali-500. This place is modern Muttagi in Harapanahalli taluk, Bellary district.³⁹

Bikkiga-70 was another subdivision of Kōgali-500. Later inscriptions tell us that a place named Duggati (modern Duggavati in Harapanahalli taluk) were included in this division. It is indeed difficult to identify this Bikkiga, the headquarters of this division.⁴⁰

Similarly a small division of 12 villages namely Hālvoḷa-12 was also a part of Kōgali-500.⁴¹

It is interesting to note here that Māsavāḍi division of 140 villages (discussed above in Chapter-I) was very closely associated with Kōgaḷi-500. This Māsavāḍi or Māsiyavāḍi was situated on the other side of Tungabhadra river roughly covering the area of northern parts of modern Mundargi taluk of Dharwad district. Many times one and the same governor was ruling both Māsavāḍi-140 and Kōgaḷi-500. The two divisions were close to each other with the river Tungabhadra forming the dividing line between the two. It **is** therefore difficult to think that Māsavāḍi formed a part of Kadambaḷige-1000. However, because of the nearness of these divisions they are mentioned together.

Kūravāḍi-300 was a division which occurs only in one inscription of the period under study, that is, Guṇḍēri inscription of Kṛishṇa III.⁴² This Guṇḍēri, also mentioned in the inscription as a part of Kūravāḍi-300 was situated in this division. Though Kūravāḍi itself cannot be identified with any known villages of present-day, looking to the location of Guṇḍēri it can be said that this Kūravāḍi-300 probably formed a part of Kadambaḷige-1000.

It may be noted here that Kundūr-70^{was} supposed to be a subdivision of Kadambaḷige-1000. It is mentioned in newly found plates of Gōvinda IV (JESI, 17, 1991, pp. 45-50) along with Kadambaḷige-1000. Following villages are mentioned in

the plates, which appear to be situated in this division:
 Niṭṭūr (the village of the same name in Harihar taluk),
 Jaṭiyur (not identified), Kabhavūr or Kumbhavūr (modern
 Kumbalūr in Harihar taluk), Belvanūr (Belasanūr, Harihar
 taluk), Andanūr (Andapura, Harihar taluk), Kodaganūr (not
 identified). All these are situated in Chitradurga district.

iv] Noḷambalige-1000

As stated earlier Noḷambalige-1000 was the nucleus of
 the territory⁴³ which developed into the bigger area of
 Noḷambavāḍi-32000. The term Noḷambalige does not denote any
 particular place but the division was named as such after
 the rulers Noḷambas. This division covered portions of
 Tumkur, Chitradurga and adjoining Anantapur districts. The
 headquarters of this division appears to have been Hēmāvati
 which is modern Heñjūru in Madakasira taluk of Anantapur
 district.

v] Sindavāḍi-1000

Sindavāḍi-1000 also appears to have been a part of
 Noḷambavāḍi-32000. This division figures in four inscriptions
 of our period. Two of them are coming from Mañchāla in Adoni
 taluk and one other from Doḍḍinākara also in Adoni taluk of
 Kurnool district and fourth one from Hālaharavi in Alur
 taluk also of Kurnool district. Two from Mañchāla, that is,
 famous Mantrālaya belong to a period of the Rāshṭrakūṭa

Kṛishna II. One of them speaks of a Sēnaṇṇa as governing Sindavāḍi-1000⁴⁴ while the other mentions Kaṇṇa as governing the same division.⁴⁵ Details of both are identical. The other two inscriptions belong to Gōvinda IV and they refer to a Kannara as governing this division.⁴⁶ Obviously, Kaṇṇa or Kannara can be identified with each other. Thus it is possible to think that Sēnaṇṇa was an earlier governor of **this** province and was succeeded by Kaṇṇa or Kannara.

Like Kadambaḷige-1000, Sindavāḍi-1000 also get its name from the ruling house. Sinda was the name of a family who were feudatories of the Rāshṭrakūṭas and later on of the Chālukyas of Kalyāṇa. One of the branches of this family was in power in Bellary-Adoni region. Mañchāla or Mañchāle or the famous Mantrālaya, the seat of well-known ascetic Śrī Rāghavendra Swāmi was included in this division. No other details are coming forth. Taking into consideration the location of this division, i.e. covering the area around Bellary-Adoni region, it can be concluded that Sindavāḍi-1000 was a part of Noḷambavāḍi-32000.

The inscription from Hālaharavi mentions Kannara's wife Chandiyabbe as probably governing Nandavara which was also situated in this division (SII., IX(1), No. 62). She made a grant of land and money to a basadi constructed by herself. The identity of Nandavara **cannot** be established at the present stage of our knowledge.

A later inscription, dated A.D. 1106 states that Ādavāni-500 was a part of Sindavāḍi-nāḍu (Sindavāḍināḍ-olagana-Ādavāni-500)⁴⁷. Ādavāni is modern Adoni, the taluk headquarters of Kurnool district.

Mañchāla mentioned above was a small division of 36 villages (Mañchāla-36) within Ādavāni-500.⁴⁸

Tumbāla-30 was also a part of Ādavāni-500.⁴⁹ This Tumbāla, the headquarters of Tumbāla-30 is represented by two villages known as Chinna or small Tumbāla and Peḍḍa or big Tumbāla in Adoni taluk.

Thus the above study shows that with material available, it is possible to think that Nolambavāḍi-32000 spread over a fairly vast area comprising of southern portions of Bellary district, Chitradurga district, northern portions of Tumkur district, Kolar district and adjoining Anantapur and portions of Chittoor districts of Andhra Pradesh.

Nolambavāḍi-32000

Historical Details

The Nolambas began their career as feudatory rulers under the Chālukyas of Bādāmi. And with the help of the Gangas of Talakāḍ they rose to prominence and enjoyed semi-independent position through the centuries up to 13th century. They carved out a small territory for themselves which comprised 1000 villages, which came to be known then as

Nolambalige-1000. In due course, their territory expanded along with their power and covered large tract of area covering modern Chitradurga, part of Tumkur and Kolar districts in the south and good portion of Bellary district in the north. The eastern side covered Anantapur and Chittoor districts and touched northern part of Dharmapuri district in Tamilnadu State. Portions of Hassan and Bangalore districts also formed a part of this division.

The earliest reference to Nolambalige-1000 is found in inscriptions from Chikka-Madhure, Challakere taluk of Chitradurga district.⁵⁰ Though the inscriptions are undated, they mention Jagattunga who is identified with Rāshṭrakūṭa Gōvinda III (774-80 A.D.). These inscriptions state that Chāruponnēra, a member of this family was governing Nolambalige-1000, obviously, as the subordinate of Gōvinda II. Their history goes back at least ^{to} two generations and it is not unlikely that Nolambalige was carved out in earlier period. The first member of the family is set to be Maṅgala (Nolambādhirāja), who was the grandfather of Chāruponnēra. Among others, by eulogistic accounts, he is stated to have been praised by the Karṇāṭas who are identified with the Chālukyas of Bādāmi. May be he was a contemporary of Vikramāditya II (A.D. 733-44) of that family. It is not unlikely that Maṅgala Nolambādhirāja assisted him in his southern expeditions against Kāñchi.⁵¹ Thus it can be said that the Nolambas were the subordinates of the Chālukyas of Bādāmi

in earlier days. But they were directly under the control of the Gaṅgas. There is clear evidence to this effect in an inscription which states that the next chief Simhapota (A.D. c.774) was a subordinate of Gaṅga Permanaḍi that is Śrī-purusha (A.D.725-88).⁵²

With the occurrence of conflict between the Rāshtrakūṭas and the Gaṅgas the Nolambas transferred allegiance to the Rāshtrakūṭas. This has been well evidenced by the above mentioned two inscriptions of Chikka-madhure which mention their governance over Nolambalige region under the Rāshtrakūṭas.

With the coming of next Nolamba chief Chāruponnēra, Nolambalige-1000 appears to have entered into a new phase of expansion leading to formation of Nolambavāḍi-32000.⁵³ For example, the Chikka-Madhure inscriptions mentioned above tell us that Chāruponnēra was governing, in addition to Nolambalige-1000, such other divisions as Nīrggunda-300, Irigalvāḍi-300, Gaṅgavūr-30, Nelliguṇḍi-12 which were possibly situated around Nolambalige-1000. His son Pallavamalla who is probably identical with Polalchōra is said to be governing Madrikal, Tonḍūr, Malchar-12, Amanavalli-12, Kōḷūr-12, obviously in addition to the divisions associated with his father. Chāruponnēra's wife Gavagaṇabbe is also stated to be holding the charge of Madrikal.

Chāruponnēra's/^{son} Poḷalchōra succeeded him in circa A.D. 800. This was a period when a rift between the Rāshtrakūṭas and the Gaṅgas was growing because of the latter's association with Stambha, the adversary of Gōvinda III(A.D.793-814). Naturally the Gaṅgas tried to strengthen their position by mustering the support of such chiefs as the Nolambas. That is how we see the matrimonial relationship between the two families through the marriage of Poḷalchōra with Rāchamalla I's daughter Jāyabbe. Poḷalchōra was the trusted subordinate of the next Gaṅga chief Nītimārga also. Poḷalchōra's father Chāruponnēra had given his daughter to Rāchamalla I in marriage. Perhaps this relationship resulted in Poḷalchōra's becoming the governor of Gaṅga-600 also.⁵⁴

He also obtained authority over Puli-nāḍu by defeating the Bāṇas which was located in modern Kolar district. Poḷalchōra was succeeded by his son Mahēndra. Throughout his career he fought with the Bāṇas and Vaidumbas. In these fights the Gaṅgas stood by him and helped him in the acquisition of the latter's land. He had squirmishes with Telugu-Chōḷas, also.

But in course of time a rift appears to have developed between Mahēndra and Gaṅga Rāchamalla. Inscriptions refer to the fights between the two, which even refer to Mahēndra's attacking Talakāḍu, the capital of the Gaṅgas. So much so,

being
 an inscription describes him as/so proud of the lady of
 Gaṅga-96000. But this claim appears to be too high since
 the inscription states that the Gaṅgas did continue to have
 their hold on Gaṅgavāḍi as usual.

During the days of the next ruler Ayyapadēva, the son
 of Mahēndra, also, the fights between the Nolamba-Pallavas and
 the Gaṅgas continued. The result of these fights was that
 the Nolamba chief got a vast tract which came to be known
 as Nolambavāḍi-32000. An inscription from Mushtūr in Jaglur
 taluk of Chitradurga district⁵⁶ states that this Ayyappa was
 governing Nolambavāḍi-32000 even without mentioning any
 overlord. This is the earliest reference to Nolambavāḍi as
 a 32000 province.

The growing power of the Nolambas appears to have made
 the Gaṅgas realise the situation, especially in the light of
 their hostile relationship with the Rāshtrakūṭas. This
 patched up their relationship with the Nolamba chief result-
 ing in marriage of the Gaṅga princess Pollabarasi Nāgiyabbe
 with Ayyappadēva.

Nolambavāḍi continued to be governed by Ayyapadēva's
 son Anṇiga. Ambitious as he was, he tried to extend his
 authority at the cost of both the Gaṅgas and the Rāshtrakūṭas.
 But he could not meet with success. He had to suffer at
 the hands of both. As a result, the Rāshtrakūṭas held this
 area and became stronger and the Nolamba's rule tended to be

nominal. This is indicated by more and more numbers of Rāshtrakūṭa inscriptions appearing in this region.

Kṛishṇa III the champion of the southern conquests, put a terror to the southern rulers including the Pallavas. In the process, the Nolambas came under the suzerainty of the Rāshtrakūṭas. The support of the Gaṅga Būtuga (I) and Mārasimha (II) to the Rāshtrakūṭa king was detrimental to the Nolamba chief. Inscriptions of Kṛishṇa III and successive ruler^s indicate that Nolambavāḍi was actually governed by the Gaṅgas. For example, an inscription from Hebbāl states that Gaṅga Būtuga was the governor of Nolambavāḍi-32000.⁵⁸ Inscription from Śravaṇabelgola claims that Mārasimha destroyed the Nolambas and even bore the title of Nolambakulāntaka.⁵⁹

Though few more chiefs of the Nolamba family are reported to be governing some regions in the Nolambavāḍi area, they were actually deprived of authority, and the Nolamba family practically came to an end. In spite of the Nolamba's going out of political scene, Nolambavāḍi as an administrative division continued to exist under different governors in the successive ruling dynasties such as the Chālukyas of Kalyāṇa.

C. Koṅgal-nāḍu-8000

This division was the biggest subdivision of Gaṅga-vāḍi-96000, next to Nolambavāḍi-32000 and Gaṅgavāḍi-32000. The Kāḍalūr plates of Mārasimha I define this Koṅgal-nāḍu

as being surrounded by a stream Māṇikavolaḷ in the east, the river Kāvērī in the south, a village Bāḷeyapaḷḷa in the west and Peṇṇā river (Pennār) in the north.⁶⁰ Here the rivers Kāvērī and Pennār are well known. The donated village Kāḍulūr can be identified with the place of the same name in Maddur taluk of Mandya district bordering Bangalore district. The river Kāvērī which forms the southern boundary of the division, flows near Śrīraṅgapaṭṇam. The Pennār, the northern boundary can be identified with south Pennār which flows near Hosūr close to Bangalore. To the north of this river was situated a division of Gaṅga-6000 including Kovaḷāḷa-300.

The eastern and western boundaries cannot be fixed because of the absence of clear evidence. It can be stated that this division roughly covered Śrīraṅgapaṭṇam, Pāṇḍava-pura and Maddur taluks in Mandya district and portions of Bangalore district. But/^{an} inscription from Kūrgal in Periyapa-ttana taluk of Mysore district mentions Kongal-nāḍu-8000 as being governed by Eṇṇeyapparasa and that Būtuga's wife Saramabbe (Paramabbe) was ruling Kūrgal.⁶¹ This Kūrgal is the same as Kūragallu, find-spot of the inscription. But this is situated below the Śrīraṅgapatnam and Kāvērī which formed southern boundary of this division. It is likely that the southern boundary of this division extended further down along the Kāvērī.⁶²

It is possible for us to know from the inscriptions some of the governors who were ruling Kōṅgal-8000. Hosukūru inscription of Rāchamalla (II) dated A.D.870-71 states that Yuvarāja Būtuga (II) was governing this division along with Pū-nāḍu.⁶³ The Honnēnahalli inscription⁶⁴ and the Kūragallu inscription mentioned above also state that Eṛeyappa was governing Kōṅgal-nāḍu.

D. Māhārājara-nāḍu, Mārājavāḍi-7000

Mārājavāḍi-7000 or Marāja-nāḍu was also a big division. It occurs only in two records in Kolar district.⁶⁵ This division was originally under the Bāṇas, With the fading of their power it became a part of Gaṅgavāḍi-96000. It is stated in one record (EC.X,Mb.288) that this region was captured by Gaṅga Nītimārga, which was called Māhārājara-nāḍu. In another inscription (EC.X,Ct.30) this division is mentioned as Mārājavāḍi-7000.

It is difficult from the available records to locate this division. But it is suggested by B. Lewis Rice that the headquarters of this division was Vallūr and that this division roughly covered modern Cuddapah district.⁶⁶

As already seen above, the Bāṇas extended their authority into the Gaṅga territory and governed Gaṅga-6000 for some



time. But the facts mentioned above show that their sway did not last long at the hands of the Gaṅgas.

E. Punnāḍ-6000, Pū-nāḍu-6000

Punnāḍu, Pūnāḍu or Punnāṭa was another big division within Gaṅgavāḍi-96000. Pū-nāḍu sounds rather poetic associating itself with Pū or flower, may be the land known for flowers but in course of time the name got corrupted into Punnāḍu and further on to Punnāṭa, nāṭa with Tamil influence standing for nāḍu. In an inscription from Māmbaḷḷi it has been Sanskritised as Pūm-rāshṭra⁶⁷ without however carrying any significant meaning. In a highly poetic way this inscription describes the region ruled by Punnāṭa chiefs as adorned with three rivers, viz., the Kāvērī, the Kapinī and Śrīnadī. This means that the region covered by this division was around these three rivers. Of these, Kāvērī and Kapinī are well known. Kāvērī flows to the north of Mysore and Kapinī, a tributary of the Kāvērī flows downwards to Nanjangud and joins the Kāvērī near Sōmanathapur. Śrīnadī must be one or the other tributaries of the Kāvērī flowing in this area. For example, there is a rivulet Honnu-hole or Suvarṇavati flowing by the side of Yelandūr and joining the Kāvērī near Talakāḍ. Since śrī also stands for riches and prosperity, it may not be wrong to identify this Śrīnadī with Honnu-hole. Considering these points, it is possible to

think that Punnāḍ-6000 covered Mysore and Coorg districts of present Karnataka State.

The Punnāṭa chiefs were originally almost independent rulers of Punnāṭa. But their association and matrimonial relationship caused by the marriage of the daughter of Skandavarma II (A.D.525-550) of this family with Gaṅga Durvinīta, the governorship of Punnāṭa gradually transferred to the Gaṅgas.⁶⁸ For example, copper plates from Hebbāl tell us that Durvinīta was ruling the whole of Punnāṭa.⁶⁹ An inscription from Dēbūru also indicates that Punnāḍ was in the Gaṅga territory. It states that a certain Eṇṇeya, a subordinate of Śivamāra made a grant of paddy field probably at the place called Bidirūr.⁷⁰

The Maḍikēri (Mercara) plates of Avinīta⁷¹ give some details of the division. It states that Avinīta made a grant of village Badaneguppe in Eḍe-nāḍu-70 which was a subdivision of Pūnāḍu-6000. The grant was made to a Jinālaya constructed at Talavana-nagara, i.e. Talakāḍ by a minister of Akālavārsha Prithivīvallabha. The record gives an elaborate description of the boundaries which included the names of the villages such as Keñjige, Gajasele, Karivaḷḷi, Koṭṭagara, Muḷtagi, Jambupaḍi, Koḷeyanūr, Dāsanūr, Māmmasūr, Niḍuveḷuṅge and Poḷma. The local witnesses to the grant came from the villages such as Tagaḍūr, Gaṇiganūr, Ummatūr (modern Ummatūr) and Talakāḍ.

The fact that Eḍe-nāḍu was a subdivision of Punnāḍ and Vaḍanaguppe, that is, Badanaguppe was situated in that, is confirmed by Devanūr plates of the Rāshṭrakūṭa Khamba in A.D. 808⁷². The village Badanaguppe was granted to a Jaina teacher. Further, Kadambagere is stated to have been situated to the west of the granted village, Eḍe-nāḍu is also mentioned in a later inscription (A.D. 977) from Doḍḍa Homma⁷³ though Punnāḍ is not described therein.

Baḍagare-300

Baḍagare-300 was another subdivision of Punnāḍ-6000. This fact is mentioned in Kūḍlūr plates of Mārasimha (II) dated A.D. 962-63.

Gaṅgapāṭyām Pūnāṭa-saṭsahasrābhyāmtare
Baḍagare śatatraya-madhye⁷⁴

The donated village Bāgiyūr (Bāgigūr)- agraḥāra is described as situated in this subdivision. The boundaries of the granted village are mentioned with all the details. Among them were Kaḷasaṛadu, Pālere, Amkōle and a river joining the Kāvērī on the south-eastern direction.

This Baḍagare-nāḍu also figures in the Kūḍlūr plates of Harivarma.⁷⁵ The reading here is Tinni-śata-madhye which is taken by Dr. Ramesh as Trimśat, that is, thirty and the name of the division is given as Baḍagare-nāḍu-30.⁷⁶ But Tinniśata can be taken to be Triniśata, that is, 300.

The division would be Baḍagare-300. This is justified in view of the fact that the same division figures as Baḍagare-śatatraya in Kūḍlūr plates of Mārasimha mentioned above. The donated village Bāgeyūr situated in this Baḍagare-300 was granted to a brāhmaṇa. Its boundaries are mentioned but they are not clear. However it is certain that the river Kāvērī was flowing around this place in south-east and west.

Thus as pointed out above, Punnāḍ with its subdivision covered mostly Mysore and Coorg districts in the Kāvērī basin watered by some other tributaries. This division was a part of Gaṅgavāḍi-96000.

F. Karvappu-nāḍu-1000

This division is mentioned in Hullēnahallī plates of Śrīpurusha.⁷⁷ It is stated in this inscription that Diṇḍigarar of the Bāṇa family was administering Oḷunūlu in Karvappu-nāḍu-1000. The inscription further mentions three localities Maravūru, Nagarūru and Kalladupu in which the witnesses of the grant were existed.

G. Maṇḍali-nāḍu, Maṇḍali-nāḍu-1000

The Ālahallī inscription of Būtuga mentions this division as governed by Būtuga himself.⁷⁸ This division is also mentioned in another inscription from Bhairakoppa⁷⁹ as governed by a certain Kōṭeya. In case of the latter it is called Maṇḍali-nāḍu-sāsira, that is, Maṇḍali-nāḍu-1000.

It is not certain as to where this Maṇḍali division was located but from the find-spots of above two inscriptions we may conclude that it was situated around Shimoga taluk of Shimoga district. In this context it may be suggested here that an inscription⁸⁰ states that Marandale was the northern boundary of the Gaṅga kingdom. If Marandale is identical with Maṇḍali mentioned above, Shimoga taluk of the present-day formed the northern boundary of the Gaṅga territory. Other circumstantial evidences such as the location of villages also point this conclusion.

H. Baḷattūr-nāḍu, Pulvaki-nāḍu-1000, Bēpōḍu-1000

These divisions are mentioned in the Maḍivāḷa inscription of Śrīpurusha⁸¹ as governed by Eṇṇeyappa of the Gaṅgas, along with Gaṅga-6000. The inscription also mentions divisions of 12 villages and 60 villages. But the name of these divisions are not clear due to the damaged condition of the record. This is a solitary instance of the inscription mentioning these divisions together. So it is not possible to locate these divisions at ^{the} present stage of our knowledge.

I. Kōḷāḷa-300, Kovaḷāḷa-300, Kovaḷāḷa-vishaya, Kovaḷāḷa-nāḍu

Some of the Gaṅga inscriptions mention several villages included in Kōḷāḷa-300. But the identification of most of these places is uncertain. Agali-12 was a small division in

Kovaḷāla-300.⁸² It may be noted that Kovaḷāla-300 division is specifically stated to be a part of Gaṅgavāḍi-96000.⁸³ We know from other sources that Kovaḷāla-300 was a subdivision of Gaṅga-6000 which was in turn part of Noḷambavāḍi-32000. Thus Gaṅga-6000 was also a part of Gaṅgavāḍi-96000. It shows in all probability the fact that Gaṅga-6000 was a subdivision of Noḷambavāḍi-32000 which was a part of Gaṅgavāḍi-96000 at least in its peak period.

Following villages are mentioned as belonging to Kovaḷāla-300. Palalkunḍe and Toḷabakkunṭe,⁸⁴ Agali and Maduregīlu,⁸⁵ Kampili,⁸⁶ Rōṇūr,⁸⁷ Surūr.⁸⁸

J. Marugare (Marukara)-vishaya, Marugare-nāḍu-300

Marugare-vishaya⁸⁹ was another division in Gaṅgavāḍi-96000. This division also figures as Marugareya-rāshṭra.⁹⁰ Marugareya-dēśa⁹¹ etc. Dr. T. V. Mahalingam locates this division around Gubbi in Tumkur district.⁹²

It had a subdivision named Eḍḍinḍe-70.⁹³ One of the donated villages Agali was situated in this subdivision. It is stated to be situated on the southern bank of Toḷḷe river. But at present it is yet to be located properly.

The village^s shown below are stated to be situated in this division. They are; Kūṭanūr which was to the east of the river Toḷḷe, Perūr which was to the west of Kūṭanūr⁹⁴, Pāṇapura, Kolpalli,⁹⁵ Merūru, Tippūr,⁹⁶ Perjjarangi,⁹⁷ and Ālūr.⁹⁸

K. Elenagar-nāḍu-70, Āvanya-nāḍu-30, Pomkundu-12

These divisions are mentioned together in Tallapaḷḷi inscription of Muttarasa of the Gaṅga family.⁹⁹ Muttarasa is stated in the inscription to have defeated a Bāṇa ruler (Mahāvali-Bāṇarasa) at Koyattūr which is modern Laddigam in Punganur taluk of Chittoor district.¹⁰⁰

Dr.T.V.Mahalingam states that these divisions which were formerly in the territory of the Bāṇas formed the eastern provinces of the Gaṅga kingdom under the governance of Śrīpurusha, also called Mādhava Muttarasa before his accession to the throne.¹⁰¹ He also states that the divisions were situated on the basin of the river Pālār.¹⁰² Of these divisions Āvanya-nāḍu-30 is mentioned also in Pīlavara inscription, as governed by Muttarasa.¹⁰³ This inscription mentions the division of 12 villages which was probably Pomkundu-12.

L. Sēndraka-vishaya, Sēndraka-rājya

Sēndraka-vishaya was one of the ancient territories. It figures as early as in the Pallava grants. For example, in Sakrepaṭṭa plates of the Pallava Sinhavarman,¹⁰⁴ the area was under the control of the Pallavas. The plates state that the Pallava king made a grant of agrahāra Valvili or Valvilli situated in Sēndraka-rājya to a brāhmaṇa.

The Benṇūrplates of Kadamba Kṛishṇavarma also mention this division as vishaya and state that the village Palmaḍi was situated in this division.¹⁰⁵ Palmaḍi is a modern Halmiḍi in Belur taluk of Hassan district. It is clear that after the Pallavas, the region came into the hands of the Kadambas who ousted the former. With the rise of the Gaṅgas it came under their authority. In course of time it became a part of Gaṅgavāḍi-96000.

The Tagara plates of Gaṅga Polavīra¹⁰⁶ record a grant of a village Pallaccoge situated in Valāvi-dēśa which was within Sēndraka-vishaya. It is not unlikely that Valāvi, the headquarters of Valāvi-dēśa is the same as the village Valvili figuring in the Pallava grant mentioned above.

The Kūḍlūr plates of Harivarma¹⁰⁷ also indicate that Sēndraka-vishaya was a part of Gaṅgavāḍi-96000 when it mentions that the officers of this vishaya, along with the officers of other territories and the people of Gaṅgavāḍi-96000 were witnesses for the grant made by the king Harivarma. The donated village Bageyūru was situated in another division known as Baḍagare-nāḍu-300 which was a part of Punnāḍu-6000. Sēndraka-vishaya must have been in the neighbourhood of Punnāḍu division.

The Hassan plates of Mādhava III state that a village Sangamapura was established in Sēndraka-vishaya.¹⁰⁸ Sangama-

pura obviously means a township ^{on} confluence of two rivers though there is no clear indication about the town on the confluence. It may be suggested that it could be modern Hoḷe-Narṣīpura where there is the confluence of Hēmāvatī and another small river. The area, at any rate, can be placed in the Sēndraka-vishaya. Immediately after mentioning these facts, the plates also mention an 8000 division and indicate that Valāvi-vishaya was situated within Sēndraka-vishaya. We can surmise that Sēndraka-vishaya was a division of 8000 villages within Gaṅgavāḍi-96000.¹⁰⁹ The plates also mention five villages in the Valāvi-vishaya. They are Kaṛegaḷūr, Pasavaḷḷi, Mīdumṇḍavaḷḷi, Kānchārpāḷḷi and Kātullaḷapaḷḷi. But it is difficult to identify these localities.

The plates further mention a vishaya called Dēvālge which was obviously a part of Valvāvi-vishaya.

Taking into the consideration the above facts it can be tentatively suggested that northern part of Hassan district above Hēmavati river and southern parts of Chikmagalur district adjoining Hassan district was ^{the} territory comprising Sēndraka-vishaya.

M. Sinda-vishaya, Sinda-nāḍu-8000

We come across a division called Sinda-vishaya or Sinda-nāḍu comprising of 8000 villages which probably was a part of Gaṅgavāḍi-96000.

The Jāvaḍi plates of Śrīpurusha¹¹⁰ record a grant of a village Bellūr said to be situated on the eastern bank of the river Penṇe and in the western part of a division called Maṇale-300. This division was situated in Sinda-vishaya. The Narasimhapura plates of Śivamāra¹¹¹ call this division Sinda-nāḍu-eṇcāsira. Tagare-nāḍu-70 is also mentioned as a subdivision of this Sinda-nāḍu. If the river Penṇe is identified with Northern Pennār, this division may have to be placed in Kolar district.¹¹² But we cannot be sure about it. Tagare-nāḍu is not identified.

Copper plates of Bēlūr¹¹³ mention a vishaya called Sindatayā. Possibly a village called Kataṭṭāka was situated in this division. It may be tentatively suggested that Sindatayā-vishaya was the same as Sinda-vishaya.

In the absence of identification of some of these names it is difficult to decide the exact location of the division at present.

O. Kuṇṇūṁgil-nāḍu, Kuṇṇūṁgil-dēśa

Kuṇṇūṁgil-nāḍu is mentioned in the inscription of Śrīpurusha from Kuppepālya (Magadi taluk of Bangalore district) as governed by Sivamāra Ereyappa. It is stated that Sivamāra made a certain grant of all the inhabitants of Bisiḡūr. (Bisiḡūr-ul-bālva prajeg-ellam, Line 4)¹¹⁴

The famous Kaṭaba plates of Rāshṭrakūṭa Gōvinda III dated A.D.812¹¹⁵ mention this division as Kuṇṇigil-dēśa as being governed by Vimalāditya. This Vimalāditya is stated to be a sister's son of Chākirāja who was the governor (adhīrāja) of Gaṅga-maṇḍala. The plates also mention Idigūr-vishaya in which the donated village Jalamāṅgala was situated. The location of this vishaya is yet to be decided, but it was probably a subdivision of Kuṇṇigil-dēśa. Kuṇṇigil, is modern Kuṇṇigal, the taluk headquarters in Tumkur district. The boundaries of the granted village were: to the east was situated Svastimāṅgala-grāma, to the south Beḷḷinda-grāma, to the west Guḍḍanūr and to the north Taṇṇipala. All these localities belonged to this vishaya. A Jaina temple to which the grant was made is stated to be at Silagrāma placed to the west of Mānyapura. This Mānyapura is identified with Maṇṇe in Nelamāṅgala taluk of Bangalore district, which formed an administrative division of 300 villages namely, Maṇṇe-nāḍu-300. An inscription of Kṛishṇa III dated A.D.966 from Mūḍḷupāḷya in Magadi taluk of Bangalore district, mentions this Maṇṇe-nāḍu-300.¹¹⁶

P. Koyirūr-nāḍu, Kovunūr-nāḍu, Eyina-nāḍu, Tāyanūr-nāḍu

These divisions are mentioned in a hero-stone inscription from Navalai along with Gaṅga-nāḍu, Kuvaḷāla-nāḍu and Puṇamalai-nāḍu as governed by the Gaṅga rulers.¹¹⁷

Gaṅga-nāḍu seems to be identical with Gaṅga-600. But nothing definite can be said about these divisions.

Q. Mānya-vishaya, Kuruvaḷe-vishaya

As noted earlier, an inscription of Yuvarāja Mārasimha (I) dated A.D.799¹¹⁸ referring to the Paruvi-vishaya which was included in Gaṅga territory from the early days, also mentions Mānya-vishaya and Kuruvaḷe-vishaya. The former included the granted village Koṭṭimba. The boundaries are stated as: to its east was situated Māgagere, to the south, Sīsal-guṇḍi, to the west Nēṛiltore and to the north Bāḷlobbe, Areyāḷatere and Kōhaḷimgingi are stated to be included in a 48 division. But it is not certain that Mānya-vishaya was the division of 48 villages. This Mānya-vishaya is mentioned in the inscription of Gōvinda III also.¹¹⁹ Another donated village Vaydeūt was situated in Kuruvaḷe-vishaya. It is not unlikely this Mānya-vishaya is the same as Maṇḍ-300 referred to earlier.

The inscriptions of this period mention some other divisions and subdivisions. But it is not possible to indicate their location or identification because of the paucity of evidences. They are are listed below:

Name of the Division	Localities	King	Reference
Kulungijya-rājya	Girinegara	Mādhava	IWG.2 EC.V, My.103
Morasa-nāḍu		Mādhava I	IWG.2 MAR, 1914, 27
Perūva-vishaya	Kudilīyam	Kṛishna-varma I	IWG.6, MAR. 1932, 124-30
Kaivāra-vishaya		Simhavarma (Mādhava II)	IWG.7, MAR., 1924, 79-81
Mudukottūra-vishaya	Perboḷal	Mādhava-varman	IWG.10, EC.X Mr.73
Korikunda-vishaya	Cennelkarani	Kōṅgaṇi-varman	IWG.12, EC.X. Malur.72
- bhoga	Pulli-uru	Kōṅgaṇyadhi-raja	IWG.14, MAR. 1938, 80-90
" (Kōrikunṇa)	Peṇṇa-ur	Durvinīta	IWG.19, MAR., 1942, 131-43
"	Nallālam	Durvinīta	IWG.25, MAR., 1924, 69-72
Pudoli-vishaya	Koḍuñjeruvu	Avinīta	IWG.15, MAR., 1924, 67-69
Pudal-nāḍu-raṣṭra	Kōḷintūr Reḍiūr	Durvinīta	IWG.21, MAR 1916, 35-37
"	Koḍuñjeruvu	Durvinīta	IWG.24, MAR., 1911-12, 31-32
Hoḍali-vishaya	Bedirūr (boundaries) Kōḷattūr Uttanūr Mukkūṭal Tonḍāla Polīyūr Dēvacebbella	Bhūvikrama Dāsanūr Svalpan-nāḍu	IWG.29, MAR., 1925, 85-89

Name of the Division	Localities	King	Reference
Vanne-vishaya	Tipperūr	Durvinīta	IWG. 20, EC. X., II, Mi. 110
Puramalai-nāḍu		Śivamāra I	IWG. 30, EI., XXXVIII, 277
"		[Śivamāra II]	IWG. 79, EI., XXXVIII, 279-80
Keregōḍu-vishaya	Pallava-taṭaka (village and other localities)	Śivamāra	IWG., 31, EC. III Md. 113
Koḍugūr-nāḍu		Śivamāra	IWG. 35, MAR. 1925, 90-92
Koḍugūr-vishaya		Śivamāra	IWG. 36, MAR. 1925, 91
Gañje-nāḍu	Koḍuñjeruvu	Avinīta	IWG. 15, MAR. 1924, 67-69
"		Śivamāra	IWG. 35, MAR., 1925, 90-92
"		Śrīpurusha	IWG. 74, EC. X. Mr. 96
"		Harivarma	IWG. 4, MAR. 1921, 7
Tagaṭṭūr-vishaya	Bāradūr	Śrīpurusha	IWG. 39, MAR. 1944, 60-70
Pudukunda- vishaya	Komāramāṅgala	Śrīpurusha	IWG. 47, EI., XXVII, 145-52
Tagare-janapada	Mallavalli Tolḷa(donee)	Śrīpurusha	IWG. 71, MAR. 1920. 23
Tagare-nāḍu-70	Tolḷar(donee)	Śivamāra(II)	IWG. 85, MAR., 1920, 24
Eḍetore-nāḍu-1000	Vedirūr	Śivamāra II	IWG. 83, EC., III, (Rev) Nj. 192
Eḍetore-nāḍu		Śivamāra II	IWG. 84, EC., III, (Rev) Nj. 193
Kilale-nāḍu	Kīrupelṇagara	Śivamāra	IWG. 89, MAR. 1912, 32

Name of the Division	Localities	King	Reference
Kelale-nāḍu	Beḷatūr	Būtuga II	IWG.135, EC., VII (Rev), Mu.42
Ātakūr-12		"	"
Bempur-12	1. Bempūru 2. Togagūru 3. Pūvina-pullimaṅgala 4. Kūtanidu-Nallūru 5. Nallūru 6. Komaraṅgundu 7. Iggaḷūru 8. Dugmonelmalli 9. Gaḷaṁjavāgilu 10.sāramu 11. Elkuppe 12. Paravūkūḍal	Ereyappa	IWG.95, EI., I 356-51, EI. VI, 45-50, EC. IX. Bn.83
Sige-nāḍu	Teragāla	Nītimārga Permanaḍi	EC. IV (Rev) Ch. 385, MAR. 1930
Ere-nāḍu		Ereyappa	MAR, 1922-23 40, No.4
Nugu-nāḍu		Nītimārga-Permmaṇaḍi	EC. IV. Hg. 103
Navale-nāḍu		-do-	-do-
Uramari-nāḍu		Nītimārga Ereyappa	IWG. 115, MAR. 1925-26, 71
Kuppe-nāḍu		Satyavākya Permanaḍi (Rāchamallā IV)	IWG. 146, EC. IV (Rev) pp. 733
Taidat-vishaya	Śālmali	Rāshtrakūṭa Govinda III	EC. IX, H1. 61 EI. XXIII.

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2. Ibid., No.5
3. Ibid., No.8
4. EI., XIII, p.331
5. See Ibid., XXIV, p.238
6. Ramesh K.V., IWG., No.50
7. Though this inscription belongs to A.D.10th century, Gaṅga-6000 is mentioned in several inscriptions of still earlier period of 8th century onwards. For example, see EC. Mb.80, 255, Sp.57, Kl.79, MAR., 1926-27, pp.34-35, EI. XXXVIII, pp.279-80, SII. IX(i), Nos.6, 20, 39
8. EC. IV(Rev). pp.133
9. SII. IX(i), No.39
10. Ibid., No.38
11. See EI., IV, No.50, pp.350-56, KI., I, No.16
12. SII. IX(i), Nos.5, 11
13. EI. III, p.76, text line 21
14. Panchamukhi R.S. and Lakshminarayana Rao N. Dynasties of Karnataka (in Kannada), p.224
15. SII. IX(i), No.5
16. ARIE., 1912, B.332
17. Mahalingam T.V., The Bāṇas in South Indian History (Journal of Indian History, XXIX,) p.156
18. SII. IX(i), No.4
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20. Ibid., No. 3
21. Ibid. No. 5
22. Ibid. No. 39
23. EC. X, Mb. 80, Ramesh K. V. IWG, No. 46
24. SII. IX(1), No. 6
25. Ibid. No. 20, and 39
26. Ibid., No. 39
27. EC. X, Mb. 255; Sp. 57, Ramesh K. V. IWG, Nos. 55, 69
28. For example, see SII. IX(1), No. 6, 20, 39
29. SII. IX(1), No. 112
30. EC. XI, Cd. 76, 77
31. Ibid., Cd. 49
32. See Ibid., No. 117, EC. XI, Cd. 76
33. SII. IX(1), No. 59
34. Ibid. No. 64
35. Ibid. No. 126
36. Ibid.
37. EI. XXXII, No. 26, pp. 213-16
38. Two inscriptions mentioning Mēṅaṇagere (SII. IX(1), Nos. 124-125) are incised on the same slab. One of them states that Mēṅaṇa(n)gere was situated in Kadambalige-1000. While other mentions Uchchangi-30 probably to which this Mēṅaṇa(n)gere belonged even though the relation is not clear due to the fragmentary condition of the record. This is another example which indicates the fact that Uchchangi-30 was the subdivision of Kōḡali-500 within Kadambalige-1000.
39. Ibid. Nos. 128, 129

40. Ibid. Nos. 80, 81, 215
41. Ibid. No. 135
42. EC. XI, Hk. 23
43. EC. XI, Cl. 33, 34
44. KI. V, No. 3
45. SII. IX(i), No. 55
46. Ibid. Nos. 60, 62
47. Ibid. No. 172
48. Ibid. No. 240
49. Ibid. No. 172
50. EC. XI, Cl. 33, 34
51. MAR. 1941, No. 45, EC. XII, Sl. 28
52. EC. XI, Cl. 18, See also Panchamukhi R.S. and Lakshminarayana Rao N.Op.Cit., p. 207
53. According to our sources, Noḷambavāḍi-32000 occurs for the first time in the records of Noḷamba Ayyapadēva. See EC. XI, Jl. 29
54. EC. X, Kl. 79
55. SII. IX(i) No. 38
56. EC. XI, Jl. 29
57. Panchamukhi R.S. and Lakshminarayana Rao N.Op.Cit., p. 214
58. EI. IV, No. 50, pp. 350-56
59. EC. II, Sb. 38
60. EI., XXXVI, No. 13, pp. 97-110; The name of the nāḍu figures as Koṅgal-nāḍu in the grant portion of the inscription while in the description of the boundaries it figures as Kōgil-nāḍu. The editor of the record rightly considers this as a mistake for Koṅgal-nāḍu, see p. 99



61. Ramesh K.V. IWG., No.123, EC. (Rev), IV, pp.28
62. The British Museum plates of Śivamāra(IA.XIV,p.129), which are considered to be spurious, seem to mention Koṅgal-nāḍu-2000 instead of Koṅgal-nāḍu-8000. Since the authenticity of the record is doubted, no importance need to be given for this expression.
63. Ramesh K.V.IWG.No.102,EC.(Rev.) Nj.385
64. Ramesh K.V.IWG.No.121
65. EC.X,Ct.30,Mb.228
66. Rice B.L.Mysore and Coorg from the Inscriptions,p.43
67. EC.(Rev.),IV,Yl.167
68. Rice B.L. Op.Cit,p.35, EC.IX,Db.68
69. EC.XII,Tm.23
70. Ramesh K.V. IWG.,No.32
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72. EC.(Rev),III,Nj.278
73. Ibid.,Nj.183,Ramesh K.V.,Op.Cit,No.147
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75. Ibid.No.4
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77. Ibid.No.65
78. EC.VII,Sh.96
79. Ibid.Sh.24
80. IA.XVIII,p.309
81. EC.X.Sp.57,Ramesh K.V.,Op.Cit.,No.69
82. MAR.,1926,No.100,p.87
83. Ibid.
84. Ramesh K.V. Op.Cit,No.22

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86. Ibid.No.55
87. Ibid.No.58
88. Ibid.No.101
89. Ibid.No.42
90. Ibid.No.16
91. Ibid.
92. Mahalingam T.V.,Op.Cit,p.155
93. Ramesh K.V.,IWG.,Nos.90,42
94. Ibid.No.9
95. Ibid.No.13
96. Ibid.No.16
97. Ibid.No.90
98. Ibid.No.113
99. EC.X,Bp.13,Ramesh K.V.,Ibid.No.78
100. The battle was fought at Tandakal and Mahayatūr also see Mahalingam T.V.,Op.Cit,p.165
101. Ibid.No.166 f.
102. Ibid.p.167
103. Ramesh K.V.,IWG.,No.72
104. EI.,XXXVIII, No.18,pp.99-105
105. EC.V.,Bl.245
106. Ramesh K.V.,IWG.No.27
107. Ibid.No.4
108. EC.VIII (Rev),Hn.10
109. Dr.B.R.Gopal construes this 8000 vishaya(ashta-sahasra-vishaya) with Vallāvi-vishaya and calls it Vallāvi-vishaya-8000. But it does not seem to be correct,Ibid.p.237

110. Ramesh K.V. IWG., No. 43
111. Ibid. No. 85
112. The donated village Bellūr may be identified with the village of the same name in Gubbī taluk of Tumkur district. But location of this village is not compromised with the fact that the donated village was situated to the east bank of Pennār.
113. EC. VI, Kd. 162
114. Ramesh K.V. IWG., No. 68
115. EC. XII, Gb. 61, EI., IV, No. 49, pp. 332-49
116. Ibid. IX, Ma. 75
117. EI., XXXVIII, pp. 279-80, Ramesh K.V. IWG., No. 79
118. Ramesh K.V. IWG., No. 50
119. MAR., 1924, No. 80

SECTION-II

In this Section we deal with geographical and administrative divisions in the western part of Andhra region which formed the eastern wing of the Western Deccan within the perview of our study. Here also, particularly in the period for our study, the appellation of numerical suffixes to the divisions is very rare or almost nil. Even in later days, this practice was much less, compared to the contemporary period in the Karnataka region. This shows that this practice was an innovation in the Karnataka kingdoms and adjoining areas of other kingdoms borrowed this practice only to some extent.

I. Chalukya-vishaya

Chalukya-vishaya is mentioned in the undated copper plates of Pulakēśi II.¹ It is stated that certain rights in the villages Tumbeyanūru and Mollalakanru were granted to a brāhmaṇa belonging to a Ghaṭikā-sthāna in Indupura. These villages were situated on the southern bank of Chingheru near Jukuru-tīrtha which were situated between Sāntanūr and Puḷikurōpu villages. All these villages were situated in Chalukya-vishaya.

Here this vishaya is named after the ruling family and not after the village as such. It is difficult to identify the location. Certainly it does not stand for the whole of

the kingdom of the Chālukyas since it is specified as a vishaya. It is not also possible to identify the villages mentioned. Only clue is the Saṃgamēśvara which the editor of the record takes to be Saṃgamēśvara temple on the Samgama of the rivers of Kṛishṇā and Tuṅgabhadra near Alampur.² But there is no definiteness about this. Indupura from where the donee is said to have hailed can be identified with Hindupur, the taluk headquarters in Anantapur district.

Incidentally, it may be noted that Jamalagrāma grant, also known as Kasar-Sirsi plates,³ mentions a division which is read by Dr. V. B. Kolte, the editor of the Kasar-Sirsi plates, as Challukī-dēśa and by another editor M. S. Nagaraja Rao (Jamalagrāma grant)⁴ as Challumki-dēśa. Dr. Kolte locates the region in Osmanabad or Bidar district while the other editor places it around Mōrakhamḍi in Nasik district. Both appear to be wrong. The examination of facsimile of this grant shows that what was read as Challukī or Challumki is actually Bhallumki which can be identified with Bhālki in Bidar district of Karnataka State. In view of this, the identification of the villages mentioned in the grant by these scholars becomes redundant.

II. Naḷavāḍi-vishaya, Naravāḍi-500

Naḷavāḍi-vishaya first occurs in Kurnool plates of Vikramāditya I dated A.D. 656-57⁵ which state that the king made a grant of a village Ratnagiri situated in this division.

This Ratnagiri is identified with the village of the same name in Madakaśira taluk of Anantapur district.⁶ This division next figures in Dayyamdine plates of Vinayāditya, son of Vikramāditya I dated A.D.693. It states that the king was camping on the date of inscription, at Taḷayakhēḍa to the north of the river Tagara and made a grant of land at village Uḷchala in Naḷavāḍi-vishaya.⁷ The village Uḷchala is identified with Ulchala in Kurnool taluk of Kurnool district and Taḷayakhēḍa with Thair-khēḍa on the north bank of the river Ter or Tīrṇā which is ancient Tagara. Naḷavāḍi-vishaya is placed by Fleet in Anantapur-Kurnool districts.⁸

This very division figures with the numerical suffix of 500 in an inscription of the Rāshtrakūṭa Kṛishṇa III dated A.D.967 from Nayakallu in Kurnool taluk of Kurnool district.⁹ However, no village included in the division is mentioned. This division also figures in later inscriptions as Naṇavāḍi-500 along with Kanne-300, Paḍekal-800 and Aije-300.¹⁰ Another later inscription of Sōmēśvara II, dated A.D.1129-30 gives an interesting information that Saulu-70 was a subdivision of Naṇavāḍi-500. The village Kukuṇāru identical with modern Kuṇkanūru, the find-spot of the record in Pattikonda taluk of Kurnool district, was a Ghaṭikā-sthāna in this subdivision.¹¹

This division also figures in some Kākatīya inscriptions. On the basis of all these it can be surmised that Naḷavāḍi-vishaya or Naṛavāḍi-500 covered the southern portions of Kurnool district and northern portions of adjoining Anantapur district.

III. Peḍekal-vishaya

A mention is made of Peḍekal-vishaya in connection with **the** discussion on Bāvihāra-vishaya (Chapter-I, Section-II). It figures for the first time in the Togarachēḍu plates of Vinayāditya dated A.D.688,-89 wherein Togaracheḍu along with Guḷḷaveḷendūru, Vareyūr and Baṭṭeyūr are said to be situated in this division.¹² The Māyalūr plates of Vinayāditya also mention this vishaya along with Ālikunde-grāma which was situated within it. The Māyalūr plates of Vijayāditya wherein Bāvihāra-vishaya is mentioned, state that a village Yukrōmbē was granted to a brāhmaṇa. This village was situated to the west of Viñchihichēḍi, both in Peḍekal-vishaya.¹³

Peḍekal, the headquarters of the vishaya is identified with Peḍekal in Nandikotkur taluk of Kurnool district. The other villages Togarachēḍu and Ālikunde are equated with Drōṇachalam and Koilkunṭa respectively, also in Kurnool district. Other villages are not identified.

Interestingly, this vishaya figures in later inscriptions also. For example, the inscription from Alampur belonging to Bhuvanaikamalla, i.e. Sōmēśvara II dated A.D.1073 mentions

this division as Peḍekal-entunūru or Peḍekal-800 along with Kanne300, Naṛavāḍi-500 and Aije-300.¹⁴ The inscription seems to record the grant of some area in Alampur to a temple in Alampur itself.

In an inscription of Vikramāditya VI dated A.D.1079 this division figures also as Peḍekal-entunūru along with Kanne[300] and Naṛavāḍi-500.¹⁵ The division figures in the Kākatīya inscriptions also.¹⁶

Thus Peḍekal-vishaya was a fairly large division comprising 800 villages including Alampur. As noted above, it covered a fairly big area in Kurnool district in Andhra Pradesh State comprising parts of Nandyal, Koilkuntā, Nandi-kotkur, Cumbam taluks at least in later period.¹⁷

IV. Eruva-vishaya

Eruva-vishaya is mentioned in an inscription of the Chālukya Vikramāditya I found in Turimellā, Cumbum taluk of Kurnool district. In this record it is stated that a certain Ujenīpiśācha was governing this vishaya from the capital (adhishthāna) Turutaṭāka.¹⁸ This Turutaṭāka is obviously modern Turimellā, the findspot of the record.

This division derives its name through the family name Eruva associated with some of the Telugu-Chōḷa chiefs. It is suggested that this name was adopted by them to indicate their rulership over this area.¹⁹

In a later inscription of Vikramāditya VI dated A.D. 1122,²⁰ several villages said to be included in this division, are mentioned. It is also mentioned in Kākatīya inscriptions and even in the inscriptions of Vijayanagara kings Harihara II and Achyutadēvarāya.

It is suggested that this division of small size in the days of the Chālukyas of Bādāmi, later expanded to cover the eastern portions of Kurnool, Cuddapah and western portions of Ongole districts, down to Pennār river in Nellore district.²¹

V. Tūramāra-vishaya or Toramāra-vishaya

Tūramāra-vishaya was one of the ancient divisions figuring in the inscriptions of the Chālukyas of Bādāmi. The Koṇḍapalli²² and Bētapalli²³ inscriptions of Vijayāditya, both from Gooty taluk of Anantapur district, state that this division was governed by the Bāṇa rulers who were the subordinates of the Chālukyas of Bādāmi. The Sorab copper plate grant of Vinayāditya²⁴ states that on the date of the grant (A.D. 692) the king was camping at a village Chitrasēdu in Toramāra-vishaya. This Chitrasēdu is identified with modern Chitrachēdu in Gooty taluk. The Koṇḍapalli inscription mentions a village Puḷagaichcheruvu in which the granted land was situated. This village is identified with modern Poliki, also in the same taluk.

An inscription from Chandana in Tadapatri taluk of Anantapur district, close to Gooty taluk mentions a Bāṇarāja as the governor of a vishaya (name lost) which can be easily surmised to be Tūramāra-vishaya.²⁵ On the basis of this information Tūramāra-vishaya can be said to be covering Gooty-Tadapatri region in Anantapur district.

Vaṁganūr-vishaya

Possibly Vaṁganūru-vishaya was situated in Tadapatri region adjoining Tūramāra-vishaya. Vaṁganūru is identified with Vaṁganūr in Tadapatri taluk. It is mentioned in some inscriptions from Tadapatri taluk such as Niṭṭūru,²⁶ Kottapalle,²⁷ Kottur²⁸ and Vīrareḍḍipalle.²⁹

VII. Vaṁgūravāḍi-vishaya

The Āmudālapāḍu inscription of Vikramāditya I mentions Vaṁgūravāḍi-vishaya and states that a village named Ipaṛuṁkal was granted by the king to Sudarśana-āchārya as guru-dakṣiṇā for performing Śiva-maṇḍala-dīkṣhā.³⁰ Vaṁgūravāḍi, the headquarters of the vishaya is identified with Vemgūru in Kalvapatṛi taluk of Muhbubnagar district. The granted village Ipaṛuṁkal is identified with Vīpanagamḍala in Alampur taluk but not far off from Vaṁganūr. The place where the king was camping at the time of the grant, namely, Maṛṛūru

is identified with two localities with Chinna Marrūru and Pedda Marrūru in Kollapuram taluk of the same district. Thus it can be broadly said that this vishaya covered adjoining portions of Kurnool and Mahbubnagar districts across the northern bank of the Kṛishṇā.

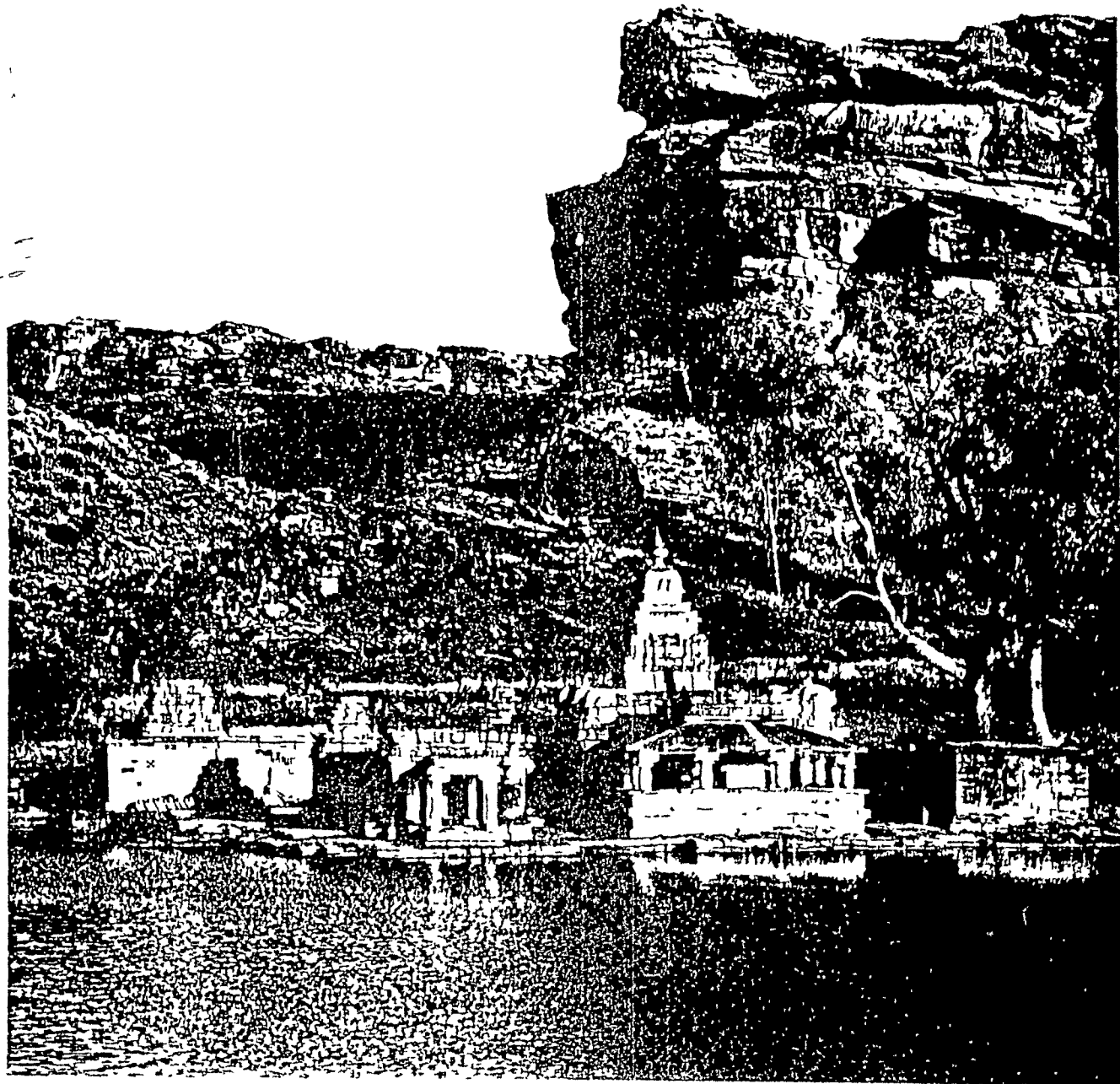
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Bādāmi : A view of Agastyatīrtha, Group of Temples and the Hill-Fort.

SOME CENTRES OF
HISTORICAL AND CULTURAL IMPORTANCE
IN THE WESTERN DECCAN

This is a supplement to the main thesis of the historical geography of the Western Deccan with which we have dealt till now. Here we have tried to collect as much material as possible about the important centres of political, religious and cultural activities in the two major kingdoms and present a cogent picture of the same. These places among others, played a key-role in shaping the political, cultural and religious life of the people through centuries. Material presented here is culled out from the original inscriptions and also from published works.

BĀDĀMI

Bādāmi occupied a prime position in the early period for our study. It was the capital of the Chālukyas of Bādāmi and became the centre of all political activities in the period. Certain legends also have been woven around it. In Sanskrit it is known as Vātāpi. This form appears in famous Aihole inscription of Pulakēśi II. According to the story in Mahābhārata, Vātāpi was a rākshasa and he had a brother called Ilvala. Both were very cruel and bore a

grudge against the brāhmaṇas. They vowed to kill all the brāhmaṇas that they met, and the method was ingenious. They would invite the brāhmaṇas for food when Vātāpi would assume the form of a goat which was killed and served to the brāhmaṇas. After eating it, Ilvala would call out Vātāpi. Vātāpi would come out tearing the stomach of brāhmaṇas. Once the sage Agastya happened to visit their place. As usual, he was fed with the flesh of goat which was a form of Vātāpi himself. Vātāpi was called out by Ilvala, but this time Vātāpi could not come out because he was digested in Agastya's stomach.¹

Historically, however, we can trace the importance of this city to the days of Pulakēśi I. It is well known that this king established his own kingdom by putting down the Kadambas. And he chose Bādāmi as the capital. He could not perhaps occupy their capital Banavāsī since the conquest was not complete. It was only Pulakēśi II, the grandson of Pulakēśi I who could conquer Banavāsī finally. Obviously, Pulakēśi I was in search of a strategic place for his own headquarters. He found Bādāmi in the hilly region in modern Bijapur district. His inscription tells us that he constructed here on the hill, an invincible fort which naturally turned out to be the capital of the Chālukyas. The inscription reads :



Bādāmi inscription of Chalukya Vallabhēśvara,
Saka 465.

Svasti śakavarshēshu Chatus-śatēshu pañcha
śhashti-yutēshu

aśvamēdhādi-yajñānām yajvā śrauta-vidhānataḥ
hiranyagarbha-sambhūtaś Chalikyō Vallabhēśvaraḥ
dharādhreṇdra-Vātāpim-ajeyam bhūtayē bhuvah
adhstad-uparishtāch-cha durgmētad-achīkarat²

This was in Śaka 465 i.e. A.D. 543. From strategic point of view, the choice of the location was indeed good. The fort **itself** was on the hill and the surrounding terrain is also characterised by hills and valleys. The fort must have been really impregnable during the days of the Chālukyas. However, we know that it became a target of attack by Pallava Narasimhavarma who overpowered Pulakēśi II and captured the fort. In testimony thereof an inscription is engraved on the wall of the fort itself.³

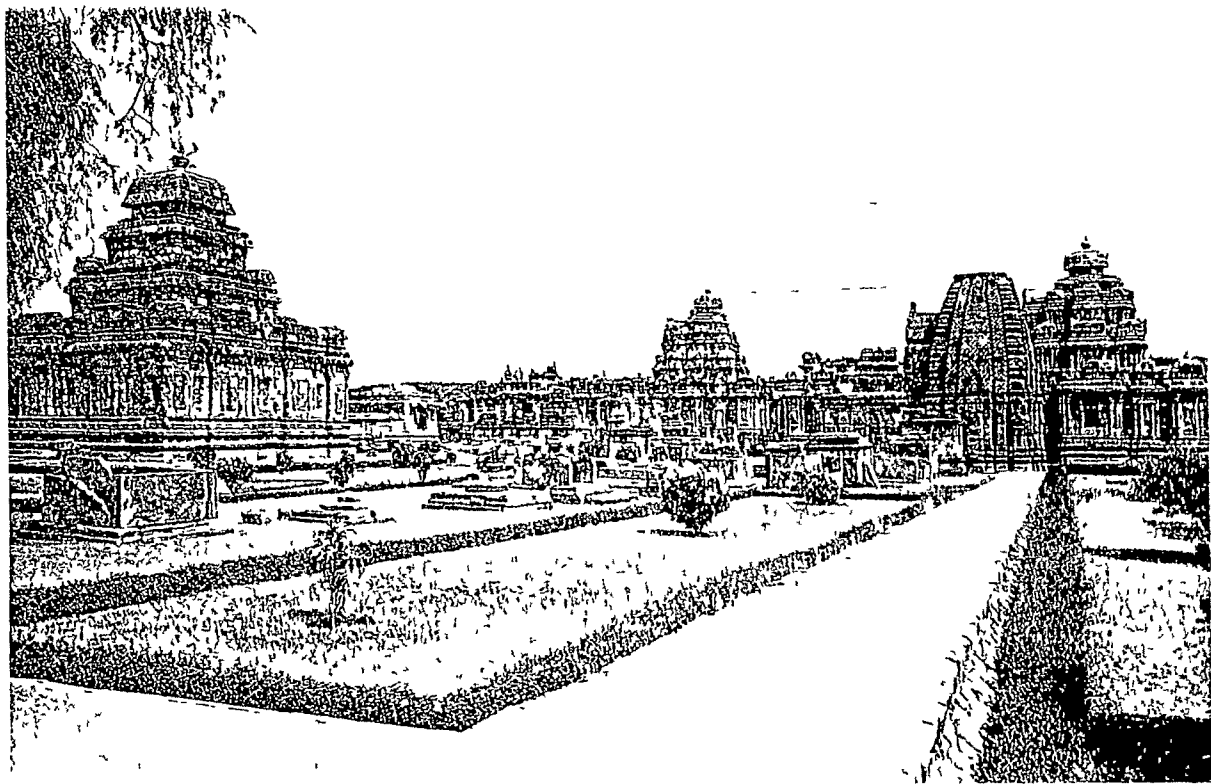
Being the seat of a ruler, naturally attempts were made to beautify the place through several buildings. We have no traces of any ordinary buildings for common people, for obvious reasons. But there are ever-lasting monuments which were a centre^s of attraction. No doubt the love of religion and art was responsible for creation of such monuments. It must be conceded that in creating the magnificent layanas (cave temples) and structural temples, giving an expression to the artistic sense, beautifying the city was also a motive. Overlooking the fairly expansive

Agastya-tīrtha, the layanas must have added to the beauty of the city as they do even now to a great extent. With the fort on one side and the layanas on the other, over looking the pond, ^{the area} provide^s a picturesque view to the on looker.

The religious temperament of the rulers and their catholicity has been well expressed through these cave temples which represent the Śaiva, Vaishṇava and Jaina religious sects. A natural cavern is said to be meant to be a Buddhist cave with the sculpture of Bōdhisattva-padmapāṇi. There are structural temples also, like Jambulinga temple said to have been constructed by the mother of Vijayāditya wherein she installed the Trinity of Hindu pantheon, Brahmā, Viṣṇu and Mahēśvara (Śiva). There is a Śivālaya named in modern time after an individual called Māllegitti as Māllegitti Śivālaya. There are some other temples also which must have catered to the religious and social needs of the contemporary people. It must be said that one is really amazed at the artistic sense, creative skill and engineering and architectural feat of these people, which have been perpetuated in the surviving monuments.

PATṬADAKAL

Ancient Paṭṭada-Kisovoḷal appears to have been one of the most important cities in the kingdom of the Chālukyas of Bādāmi, on the bank of the river Malaprabhā. It appears



Paṭṭadakal, A Group of Temples.

to have got its name since some of the kings of this family might have coronated (paṭṭa) themselves here. Perhaps it is not correct to think that this place was meant for the coronation of all the kings of the dynasty. Indeed, the tradition is recorded in a later inscription that in hoary times the Purāṇic rulers like Nṛiga, Nahusha, Naḷa, Purūrava and Sagara were coronated in this place.⁴

Paṭṭadakal can be called 'a temple town' because of the numerous temples there, which were constructed by the Chālukya kings. An interesting fact about this temple town is that temples here have been constructed in different styles of architecture prevalent in the contemporary period which are usually known as the northern style with pyramidal śikhara and the southern style with stepped śikhara known technically as Nāgara and Drāviḍa respectively. There is another style of architecture which was known as Vēsara. This is generally considered to represent the Chālukyan style which perhaps was a combination of both Nāgara and Drāviḍa. The Gaḷaganātha and Pāpanātha temples represent the northern style while Virūpāksha and Mallikāṛjuna represent the southern one.

The Virūpāksha and Mallikāṛjuna temples were constructed by the two queens of Vikramāditya II, Lōkamahādēvī and Trailōkyamahādēvī respectively, who were sisters belonging to the Haihaya family. The temples were called, in those days Lōkēśvara and Trailōkēśvara.

The Kāśīviśvanātha temple is built in the northern style. It is ascribed to about A.D. 8th century. The temple of Saṅgamēśvara was constructed by Vijayāditya probably in A.D. 8th century and this was known as Vijayēśvara. This temple seems to have been very popular. There are several inscriptions on the temple which record grants from different individuals. A temple known as Jaina Nārāyaṇa is in the southern style as it is supposed to have been built in the Rāshtrakūṭa times though there is no specific evidence to this effect.

Paṭṭadakal contains several inscriptions. Important among them are those which mention the names of architects and artisans who took pride in creating these masterpieces of art. For example Sarvasiddhi-āchāri constructed the southern portion of Lōkēśvara temple. Guṇḍan Anivārīta-āchāri was the architect of this temple. He was awarded the title Tribhuvana-āchāri (architect of the three worlds). Āditya constructed the ceiling of Lōkēśvara temple. Baladēva, the son of Duggi-āchāri carved the sculpture of dvārapālaka in Virūpāksha temple. Pullappa carved out a sculpture of Śiva on the northern wall of the Virūpāksha temple.⁵

These temples were the centres of all activities in the town. Religious discourse would take place here, services of music and dance were offered. Regular periodical worships and offerings were carried out in the spacious halls

attached to the temples. Reputed religious teachers lived here and conducted religious performances. They taught their students as well.

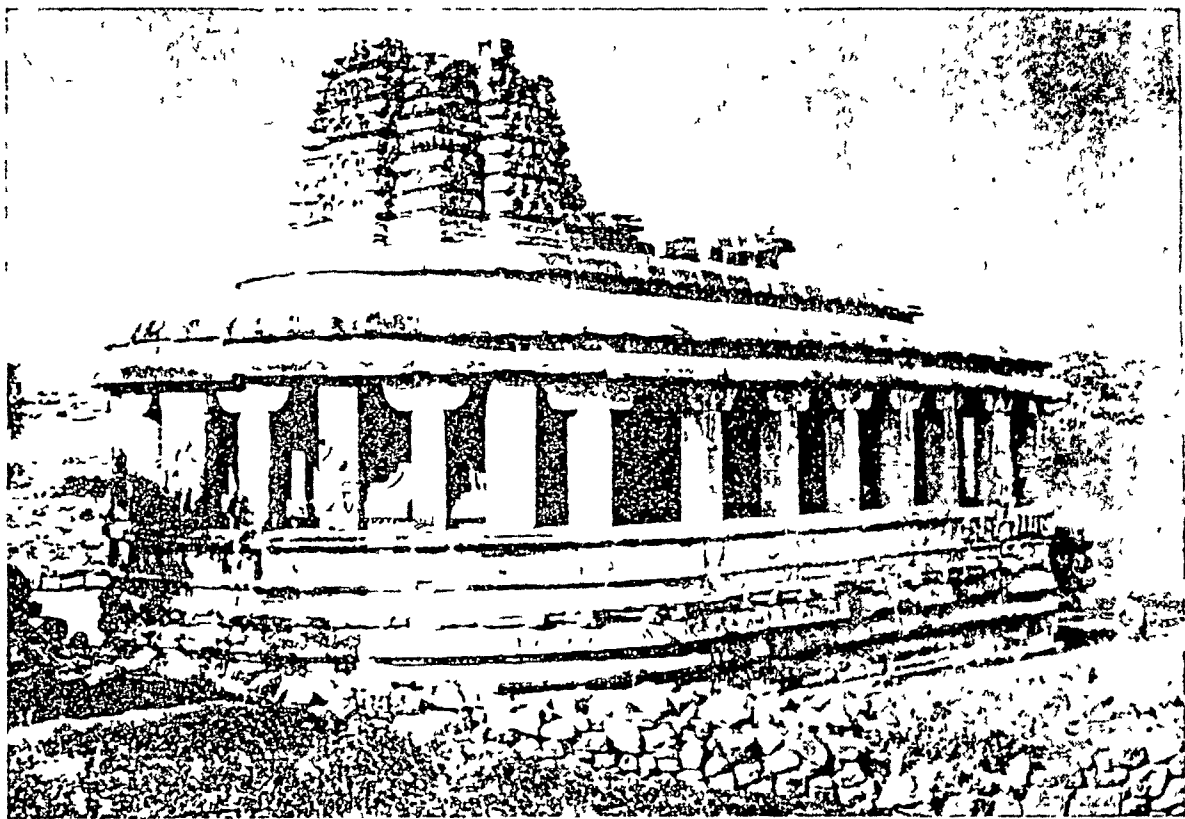
AIHOLE

Aihole, situated on the bank of the river Malaprabhā, was a trade centre and also a religious centre. Religion, of course, was an inseparable part of all human activities in those days. Therefore all places, whether trade centres or educational centres - all were necessarily religious centres. Temples were not merely a place of worship but were a platform for all activities of the respective places.

Primarily Ayyāvoḷe, Sanskritised as Āryapura, is well known in South Indian History for its famous trade guild, Aiyāvoḷe-ainūrvaru or Aiyāvoḷe-500. This trade guild became very famous in about from 11th century onwards and its trade activities spread far and wide throughout the country and even beyond. Inscriptions from this period onwards shower high praise on this guild. They even state that this guild functioned in earlier ages of Kṛita, Trētā and Dvāpara Yugas. It is said that the guild functioned through 32 port towns and 18 inland centres. Inscriptions mentioning this guild are found in Kolhapur and Bijapur districts in Maharashtra and Karnataka and Coimbatore and Tinneveli districts in Tamilnadu and also in numbers of places in between, covering the period from 8th to 17th centuries. They were known for

their honesty, integrity and truthfulness and character. They were devoted worshippers of Bhagavatīdēvī and they scrupulously followed the code of conduct of merchants (vīra-banañjadharmā). They traded in elephants, horses, jewels and spices. Inscriptions of the period under study do not mention this guild so much, but its origin can be traced to this period and to Aihole. Two inscriptions, one in Lāḍkhān temple and the other in Gaudara-guḍi at Aihole itself, mention a group of 500 mahājanas (samudayav-ainūrvaru) who are described as highly learned (mahāchātur-vidyā of Āryapura). It is certain that these 500 mahājanas of this flourishing city developed into a national trade guild with sufficient foreign contacts. The place became so famous that many other places came to be known as Tenkana-Aiyāvoḷe that is, Ayyāvoḷe of the south. Arisikere, Kurugōḍu and Nittūru were such places.⁷

If Bādāmi was a political centre, Aihole can be described as the cultural centre of the Chālukya empire. Like Paṭṭadakal it was really a temple town with more number of temples there in Paṭṭadakal. Traditionally it is known as Paraś^urama-kshētra with the legend of Paraśurāma cutting the head of his mother at the behest of his father and washing the blood-stain^{ed} sword in the water of Malaprabhā flowing by the side of Aihole associated with it. Later inscriptions call it Mahākāśī attesting to its being a holy centre.⁸ There are numerous temples in this place, many of

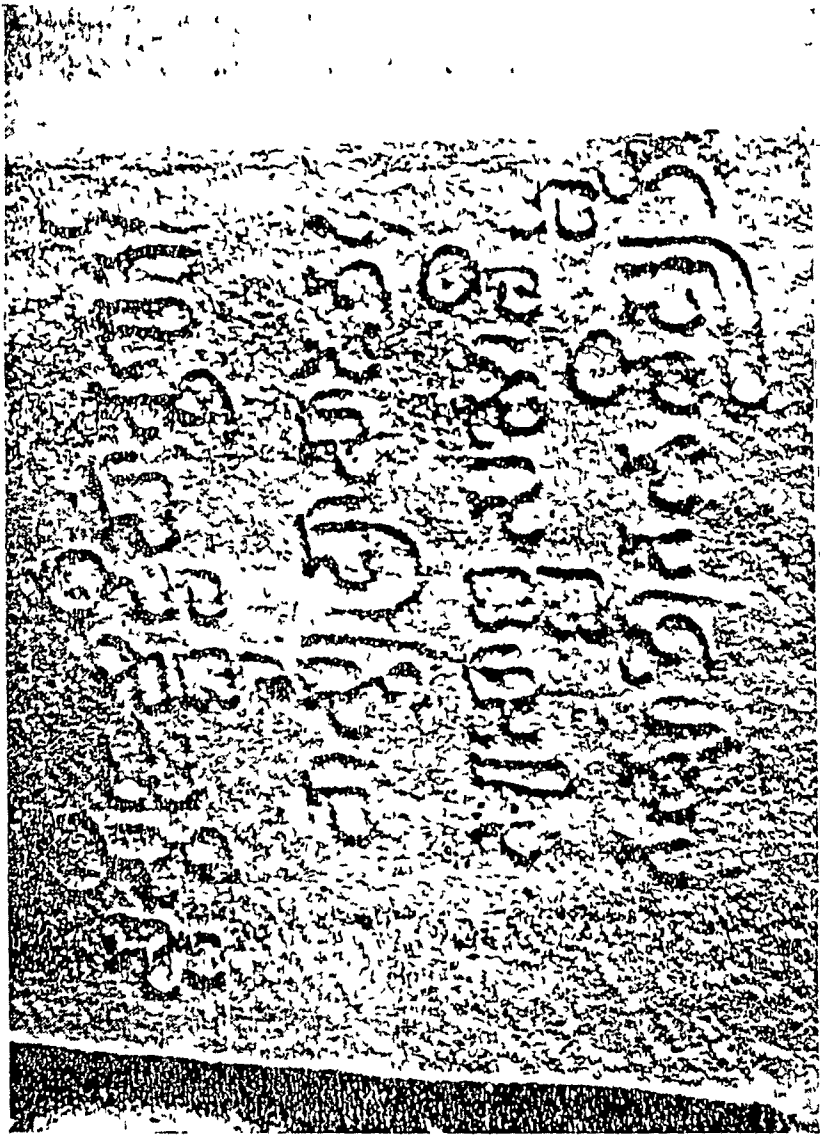


Aihole : Temple called 'Durga Temple'.

which have lost their identity because of the missing of idols of principal deities in them. They are known now by misleading local names. These temples belong to different existing religious faiths Vaishṇava, Śaiva, Jaina and Bauddha. It stands to reason that the 500 samudāya were responsible for construction of many temples here and for the all-round development of the city.

An interesting feature of this place is dedication of several temples to Sūrya, the Sungod, testifying to the worship of the Sun here.

Each one of these numerous temples is a specimen of Chālukya architecture which was flowering in this region as though experimentation was going on by the study of prevalent different styles of architecture. There are temples in so called Northern Style e.g. temples of Huchchhapayya, Huchchimalli, Tārabasappa etc. There are temples of the southern style and even storeyed temples e.g., Kunti, Lāḍkhān etc. There is a unique apsidal temple known as Durga temple, that is, 'the temple in fort' which was perhaps dedicated to god Viṣṇu. All these temples are decorated with superb sculptures of artistic beauty.⁹ It looks as though Aihole was a veritable school of architecture. There is an interesting reference in two small inscriptions of this place to an architect named Narasobba who is stated to be the one and the only architect worth the name in the whole of Jambūdvīpa.



Inscription mentioning the architect Narasobba.

Svasti Jambūdvīp-āntarē kāsāchid-vāstu-
prāsāda-tadgataḥ Narasobba-saṃō vidvān
na bhūtō na bhaviṣhyati

He is stated to have been a disciple of Biñjādividdha,
 an expert in construction of vimāna, master of the science
 of architecture, well-versed in carving sculptures according
 to correct proportion and like Sūrya in virtue.

Śrī Biñjadi(vida) rddhara Chaṭṭan vimāna-
rañjitan.....śāstra-mahēśvaran guṇaravi
rūpasamghātan pramāṇabharan Narasobban.¹⁰

Aihoḷe was an agrahāra, a centre of education. The
mahājanas of this place 500 in number, were well versed in
 four vēdas and it was an abode of other learned scholars
 whose names are mentioned in the several records such as
 Sōmayāji in the Lāḍkhān temple inscription.¹¹

It is interesting to note that some scholars have called
 the Malaprabhā basin with Aihoḷe and Paṭṭadal, as the cradle
 of Indian architecture.

MAHĀKŪṬA

Mahākūṭa, a small hamlet situated in between Bādāmi and
 Paṭṭadakal appears to have a special significance especially
 in relation to Maṅgalēśa who seems to have been more attached
 to this place. This is indicated by the statement of the
 Mahākūṭa pillar inscription that he preferred, of course, at

the behest of his mother, to erect the pillar of victory in front of the Makūṭēśvara temple here, in stead of on the bank of the Gaṅgā as he had originally thought of. This temple was built by his father and brother, namely, Pulakēśi I and Kīrtivarma I indicated by the Mahākūṭa pillar inscription itself.

Makūṭēśvaranāthasy -āsmākaṁ pitrā-jyēsthēna
chōtpāditam¹²

Naturally the mother of Maṅgalēśa, that is the queen of Pulakēśi I had a special attachment to the temple since it was built by her husband and elder son.

Thus, these three cities, that is, the capital Bādāmi the 'temple town' Paṭṭadakal and trade and educational centre Aihole, along with Mahākūṭa with the family deity Mahākūṭēśvara, were most prominent places in the Chālukya kingdom. We have noted earlier that these places formed a part of a small subdivision of Kisukāḍu-70 from the days of the Rāshtrakūṭas when they lost prime position of royal centres in the earlier regime. However, they continue to be reckoned with, even today, as the most important centres of temple art.

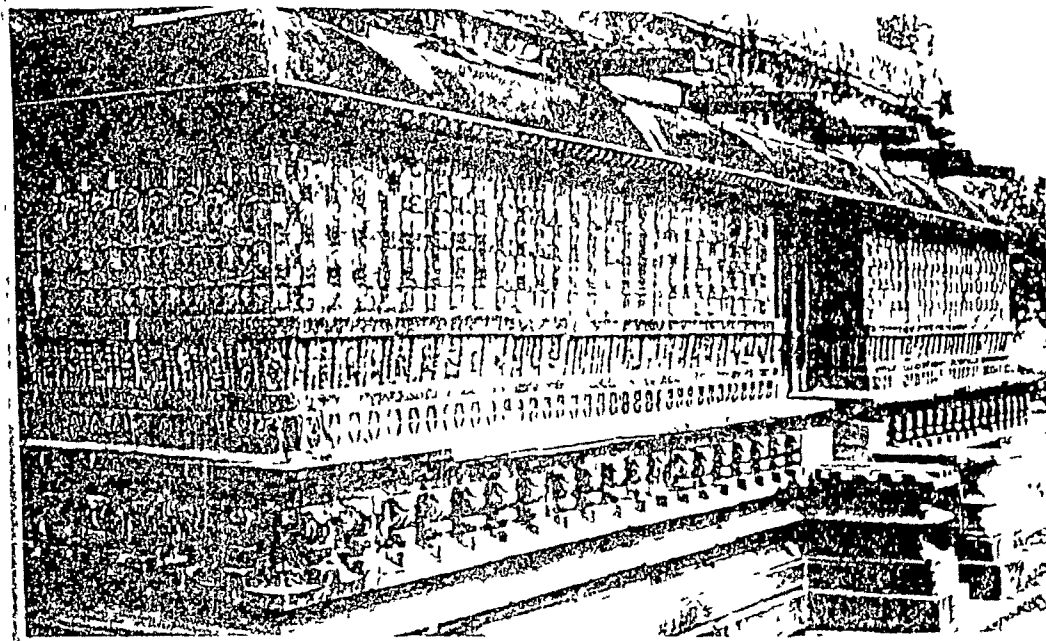
SŪDĪ

Sūḍi in Ron taluk of Dharwad district was ancient Sūḍi which was the headquarters of the small but prominent division of 70 villages named Kisukāḍu-70. We have noted earlier that Paṭṭadakal was considered to be the headquarters of

this division but we have shown that Sūḍi was the real headquarters. This place and the division, figure in the inscriptions of the Rāshṭrakūṭas but both assumed greater importance in the subsequent days. There are many inscriptions of the Chālukyas of Kalyāṇa which give a good description of this place. One of them tells us that the division was being governed by Akkādevī, the sister of Vikramāditya V. She also built a Śiva temple here which was named after her as Akkēśvara. Another temple called Nāgēśvara was built by Nāgadēva, the minister of Sōmēśvara I. The inscription eulogises this temple that it was taller than the peaks of Himālayas and wider than the Rajatādri (Kailāsa). Rajatādri-mḍradim tāne vistirnam) On both sides of this temple he also constructed a quarter for the female dancers (sūle-gēri) and also an expansive tank, which in the eyes of the poet was more beautiful than the Mānasa-sarōvara.¹³

PURIGERE, PULIKARA-NAGARA

Lakshmēśvar, ancient Purigere or Pulikara-nagara was one of the famous cities in the Western Deccan. It was the headquarters of the division of 300 villages, namely, Purigere-300 and also famous religious centre of Jaina as well as Śaiva faith. It was a city of considerable antiquity also. It figures for the first time in the inscriptions of the Chālukyas of Bādāmi as an established city. It figures as



Lakshmēśvar : Facade of Śankhabasadi.

divisional headquarters in the Rāshtrakūṭa period. It continued to hold the same position throughout the next four centuries. We have detailed earlier as to how this division was governed by different governors and feudatory families.

Purigere was primarily a Jaina centre. The Śamkha-basadi of this place was already a famous Jaina centre in the early days of the Chālukyas of Bādāmi. An inscription of Pulakēśi II mentions this Jaina temple as Śamkha-Jinālaya to which grants were made by Durgasakti, a member of the feudatory family of the Sēndrakas. This Jinālaya continued to attract the devotees for long time, subsequently in the days of the Chālukyas of Kalyāṇa also. In the days of the Chālukyas of Bādāmi it was very famous and it appears to have an expansive building complex. There was a dāna-śālā attached to it,¹⁴ and also residential quarters for the ascetics called Jinabhaṭṭālak-āyatana.¹⁵ There was another Jaina temple situated here named Dhavaḷa-Jinālaya.

In course of time, Lakshmēśvar assumed importance as a Śaiva centre, with the Sōmanātha temple where the deity is said to have been consecrated by a merchant from Saurāshṭra named Ādayya. Purigere was an agrahāra since the days of the Chālukyas of Bādāmi. An inscription from this place belonging to Vikramāditya II mentions the mahājanas of this place. It had also a merchant guild (nagara) of its own.¹⁶ The city had also a Brahmapuri and Pārvagēri,¹⁷ i.e., street of Brāhmaṇas.

These indicate that Lakshmēśvar was the centre of education as well. Inscriptions from this place mention learned scholars, both Jaina and Śaiva, who managed these institutions. Interestingly both the Śaṁkha-basadi and the Sōmanātha temple survive today and are in worship.

Lakshmēśvar was a big city as indicated by the fact that there were several quarters along with the streets where different communities lived. An inscription of Dhruva mentions three streets (mūrumkēri) where the guild of Paṭṭagāras, probably weavers, was situated.¹⁸ Similarly there is a reference to Kaṇchagāraśrēṇi, that is guild of artisans. The city was managed by mahājanas who could levy and collect different types of taxes and also fines for different types of offences.¹⁹

This is the one of the interesting examples of flourishing city for centuries through different ruling dynasties.

GADAG

Gadag was one of the important cities along with Anṇigere, situated in Belvoḷa-300. It was a religious centre particularly in the days of the Chālukyas of Kalyāṇa, and even later.

Gadag appeared in early days as Gaḷḍugu, possibly obtaining its name from a type of plant. Beṭṭagēri which is now like a suburb of Gadag, was an independent town in early days. It figures as Baṭṭakere in an inscription of the

Rāshṭrakūṭa Indra III dated A.D.918. The inscription describes its mahājanas which indicates that the place was pretty prominent. The existence of mahājanas indicates that the place was educational centre with many learned people inhabited there. The same inscription also mentions the existence of Bhaṭṭas, Gaisāsas and Sōmayājis which connote the learning and erudition of people living there.²⁰ Gadag as noted above, came to prominence in the days of the Chālukyas of Kalyāṇa with the construction of several temples of architectural excellence and indicative of a prominent religious centre. There is a unique temple of Sarasvati here and the temple of triple śikharas and three deities thus known as Trikūṭēśvara. There is also a temple of Sōmēśvara, all belonging to later Chālukya period. The temple of Vīranārāyaṇa which perhaps came into existence in the Hoysala period was embellished in Vijayanagara period with tall gōpura at the entrance.

This place became most famous about 14th to 15th centuries with the association of the well-known Kannada poet Kumāravyaśa whose Kannada version of Mahābhārata is very popular among the people even today under the name of Gadagina Bhārata or Bhārata written at Gadag.

Situated in the midst of Belvola division or the region of fertile land, Gadag must have been a commercial centre also. Today also it is known for good crops of cotton, chily, jawar and wheat.

MULUGUNDA

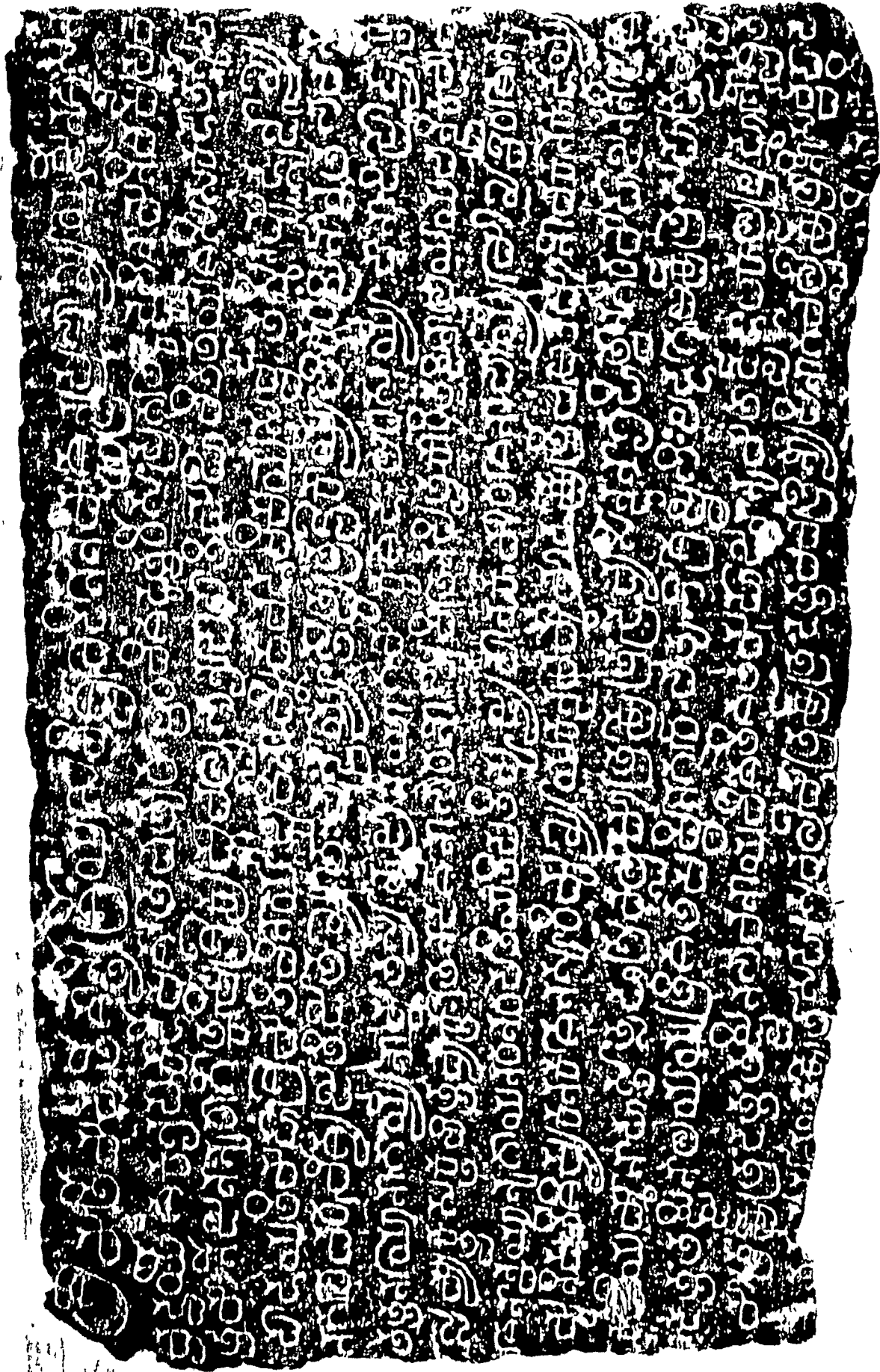
Mulugunda, headquarters of a small division of 12 villages was also a famous place in Belvola region from very early days. The place-name Mulugunda appears to owe its origin to thorny plants. As the headquarters of division of 12 villages, Mulugunda figures as early as in A.D. 866 in the inscriptions of Amoghavarsha I.²¹ Later inscriptions highly eulogise this place as holy land of great antiquity. It is described as anādi-paṭṭana,²² the city which had no beginning **at** all, and the city of four ages, i.e., well known in all the four Yugas. It is also described as rājadhāni-paṭṭana.²³

According to later inscriptions from Mulugund itself, this expansive city was adorned by the lofty temples of different gods and wide market roads. It was vying in splendour with heavenly city of Amarāvati. The people of this place are described as highly learned, men of character and liberal donors. The interesting part is that Mulugunda continued to be the headquarters of a small division even in later period.

Mulugunda also developed as a political centre, as the headquarters of a small family of feudatory chiefs known as the Sindas. The chiefs of this family bore the title Mulugunda-puravarēśvara, i.e., the lord of Mulugunda. The important feature of Mulugunda is that it was a famous Jaina

Mulgund Inscription of Krishna II - A.D. 902-903.

—Mulgund Inscription of Krishna II — A D 902-903



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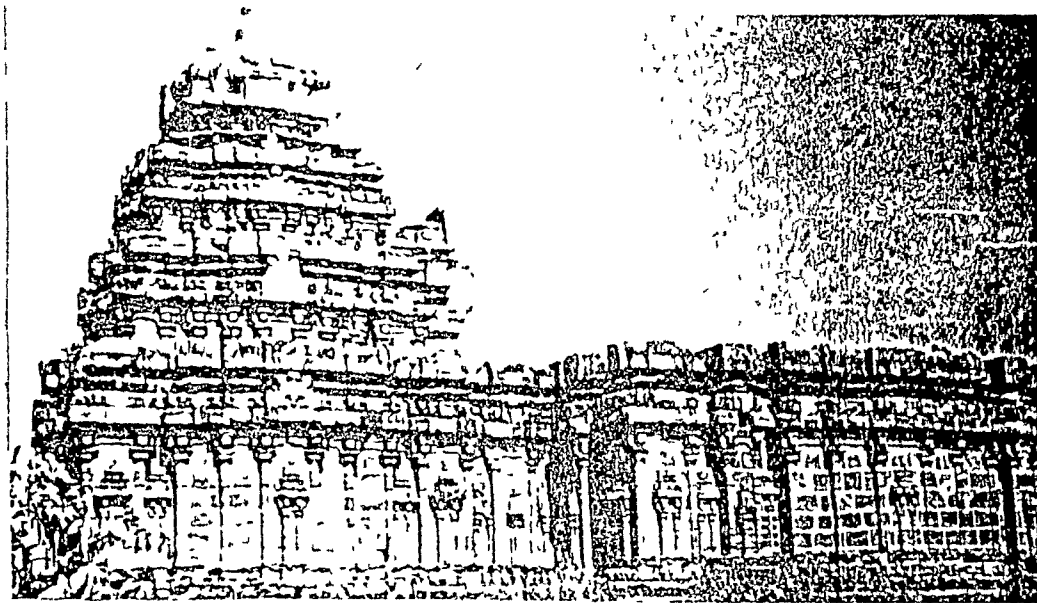
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centre as early as from the Rāshtrakūṭa period. An inscription describes it as Jainānām vāsabhūmiḥ ' an abode of Jainas and Jaina-tirtha', the holy place of Jainas. A Jinālaya was constructed here by an individual Chīkārya and his son Arasāditya made grants to this Jinālaya in A.D.902. The recipient of the grants was a Jaina ascetic Kanakasēna. His teacher was Vīrasēna, and the latter's teacher was Kumārasēna.²⁴ This line of saint/^smigrated from Chandrikāvāṭa, modern Chāndkavāṭe in Sindgi taluk of Bijapur district. Later inscriptions give a long line of teachers and praise their scholarship and character.

The place produced also good poets like Nayasēna, the author of Dharmāmṛita. Another Jaina saint of this line composed the work Trishashti-śalākā-purusha-mahāpurāṇa, a voluminous kāvya containing the history of 63 Jaina ascetics. Many inscriptions of this place testify the existence of large number of followers of Jaina faith.

This place was a centre of Śaiva faith also. An inscription of A.D.994 speaks of a Kālāmukha ascetic Vidyābharāṇa-paṇḍita who was the head of the temple of Dēvēśvara.²⁵ Later inscriptions mention a number of Śaiva temples and ascetics associated with them. The existence of a Nagarēśvara temple here indicates that this was a place of commercial interest also. Nagara, nakhara or nakara stood for



Kuknūr : Temple of Kallēśvara.

a merchant guild. Nagarēśvara was a temple built for the deity Īśvara by nagara.

Mulugunda contains a number of Jaina and Śaiva temples even today. Being a famous Jaina centre, there are indications to show that efforts were made to carve out the figure of Bāhubali out of a huge monolith found outside the village. There are good traces of the sketch of the figure drawn on the rock. And attempts at carving are also seen. For some reason or the other the project appears to have been given up.

ANNIGERE

Annigere, the headquarters of Belvola-300 also acquires its name through a particular type of grass anṇi which was perhaps grown around the tank (kere) in that place. An inscription of A.D.866 states that a chief named Dēvaṇṇaya was governing Belvola-300 from Annigere. This indicates that Annigere was the headquarters of this division. Later inscriptions confirm this by describing it as rājadhāni i.e., the capital, obviously of Belvola-300.²⁶ It was also a Śaiva centre. There is a beautiful temple constructed in the Chālukyan style and dedicated to the god Amṛitēśvara.

KUKKANŪR

Kukkanūr was a famous agrahāra in Belvola-300. It was also the headquarters of a division of 30 villages. It figures for the first time in the inscriptions of the Chālukya



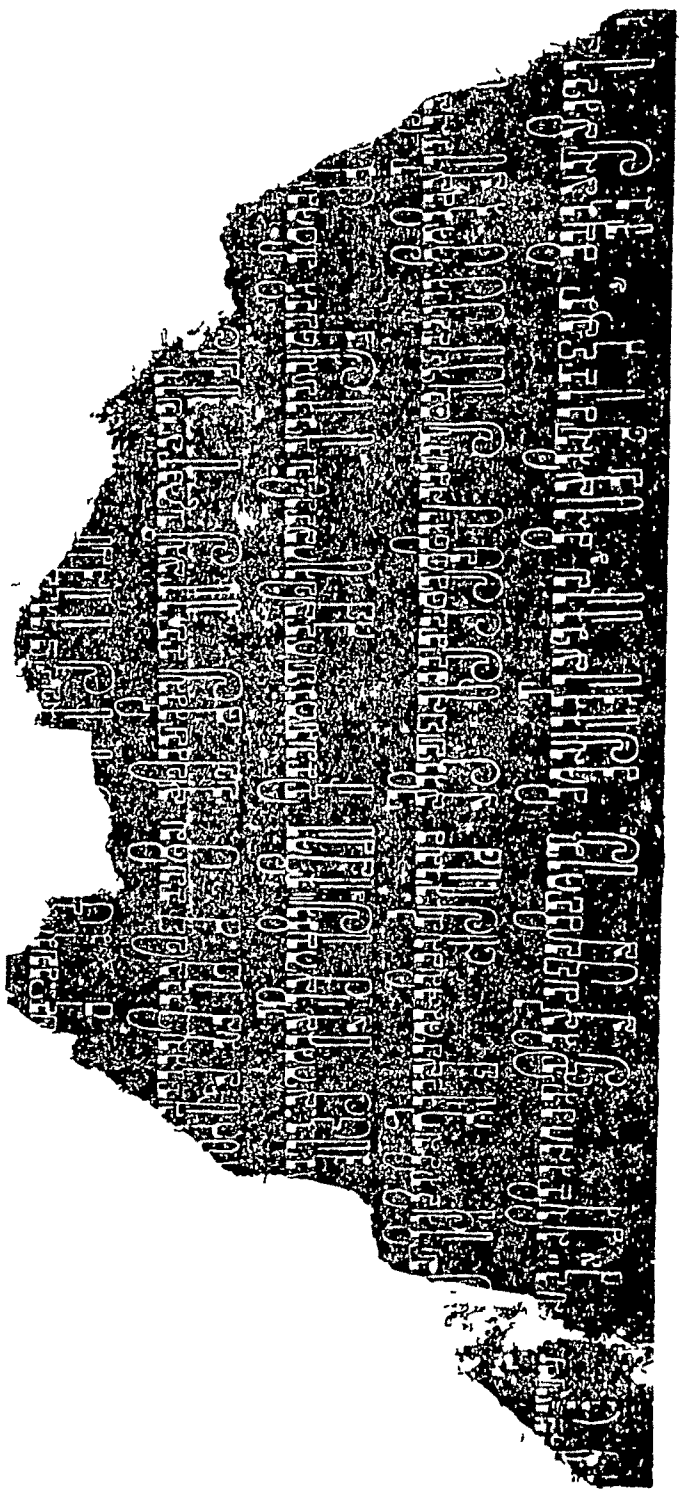
Banavāsi : A View of the Varada river
and the forest.

Vikramāditya I.²⁷ There are also many temples of the Chālukyas of Bādāmi in this place, testifying^{to} the fact that it was a famous religious centre in those days. In the subsequent days however we get large number of inscriptions which profusely describe this place as an agrahāra. The mahājanas of this place were highly eulogised. In A.D. 12th to 13th centuries the temple of Jyēshṭhādēvi or Mahāmāyā acquired considerable importance. An inscription of this place describes this deity as the form of Pārvatī and Kālī and calls this as Śakti-pīṭha.²⁸

BANAVĀSI

Banavāsi-12000 was one of the earliest known administrative divisions. It was found in the days of the Chālukyas of Bādāmi. As noted earlier, Banavāsi was originally the capital of the Kadamba kingdom.²⁹ With the occupation of this by the Chālukyas and the shifting of the capital to Bādāmi, this region was formed into an administrative division. This was one of the bigger divisions also, with 12000 villages.

Banavāsi, the headquarters, has considerable antiquity. It is said that the Maurya king Aśoka sent his messengers to this place. Excavations conducted here also indicate the existence of a Buddhist vihāra. This is corroborated by the famous Nāga inscription of the Chuṭus which states that a vihāra was constructed here by Śivaskanda Nāgasrī, the daughter of Viṇhukaḍa Chuṭukulānanda Śātakarni I.³⁰



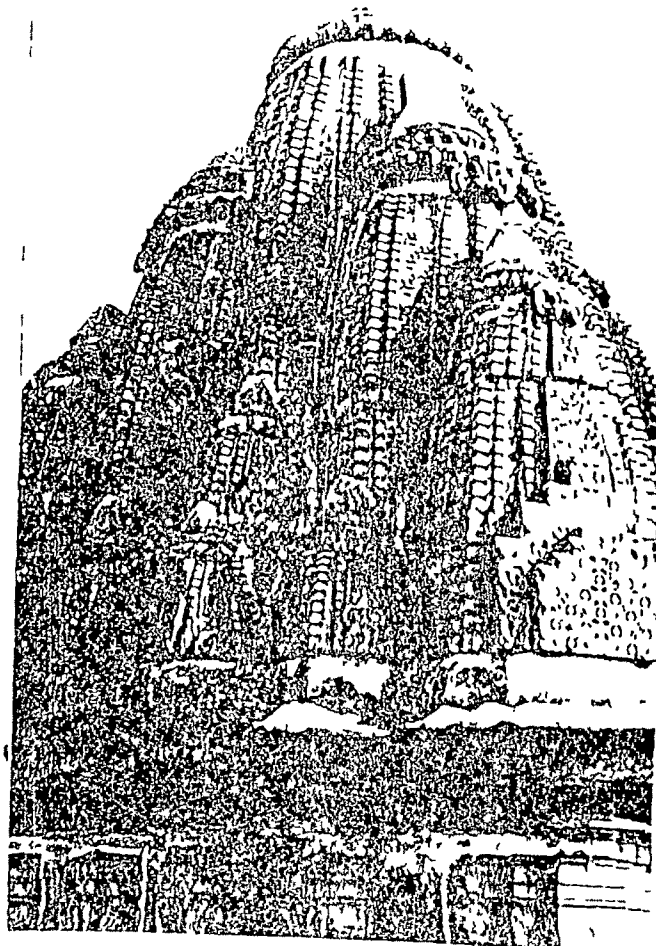
Banavāsi : Inscription of Mr̥gēśavarma.

During the days of the Kadambas it was known as Vaijayantī and Vijaya-Vaijayantī which means victorious capital of the Kadambas.

Banavāsi is situated on the bank of the river Varadā, the tributary of the Tungabhadra. The Aihole prāsaṣti of Pulakēśi II suggests that there was very strong fort here which could be overpowered by a 'sea of army' surrounding it.³¹ It appears that it was on the main route from the south to the upper Deccan through the coastal districts. There are references to the devotees of Vaijayanti (vanavāsa) going as far as Karle to pay their respect to the Buddha and make donations to the chaitya there.³² Situated upside the Ghats, Banavāsi and surrounding areas received ample rain and the whole area was full of forests growing all types of vegetation and commanding scenic beauty.

The famous Ādikavi Pampa, the Kannada poet of 10th century was so enamoured of Banavāsi that he expressed his desire to be born there if not the human being as a cuckoo or a bee. He even says that he would remember Banavāsi even if he was forbidden by piercing him by a trident(ankusha). It attracted the attention of the composers of several inscriptions also who have waxed eloquent of the scenic beauty of this place.

From the days of the Kadambas, Buddhism receded to the background. The Śaiva religion and also Jaina, came to the



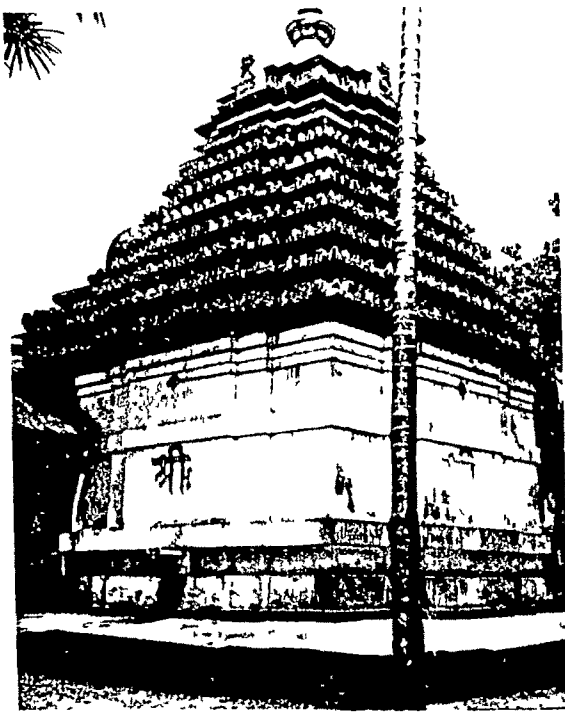
Hangal : Śikhara of the Temple of
Gaṇeśa.

fore. The original Madukēśvara temple came to be built earlier in this period and it became the family deity of the Kadambas who claimed to be the worshippers of the feet of the god Madukēśvara.

Banavāsi enjoyed the prime position of the capital city all through^{upto} the 14th century. In the days of the Chālukyas of Kalyāṇa its prestige was enhanced by its becoming the capital of the ruling dynasty. i.e, the Kadambas of Hangal.

PĀNUṄGAL

Pāṅktipura, Pānuṅgal or modern Hangal, the taluk headquarters in Dharwad district was also the headquarters of the ancient division of 500 villages as we have seen earlier. This place claims hoary antiquity. Traditionally it was known as Virāṭanagara, namely, the capital of Virātarāja of Mahābhārata. According to the story, the Pāṇḍavas who were to spend one year incognito, they hid themselves in this nagara under different names. The veracity of this story cannot be established. Hangal is said to have had a good fort which is referred to in the later inscriptions of the Chālukyas of Kalyāṇa. These inscriptions also describe this place as a centre of trade and commerce where even pearls and jewels were sold in streets.³³



A Temple from Halsi

BANKĀPUR

Bankāpur was a famous place during the days of the Rāshtrakūṭas. Bankeya (Bankēśa) of the Chellakētana family appears to have been closely associated with it. The village owes this name to this person. During the last days of the Rāshtrakūṭas when Maḷkhēḍ came under heavy attack and subsequently Chālukya Taila II occupied the kingdom, the last of the Rāshtrakūṭa kings Indra III moved with his protégé Gaṅga Mārasimha II to Bankāpura, and in a way it became the last of the Rāshtrakūṭa capitals. A later inscription mentions a temple of Indrēśvara which obviously was built to commemorate this king.

This city continued to flourish in the days of the Chālukyas of Kalyāṇa and also the Sēuṇas. It also came under the attack of the Hoysala. Viṣṇuvardhana who even occupied it for some time. It was a fortified city.

HALASIGE

Halasige or Palāsikā, modern Halsi in Khanapur taluk of Belgaum district, was the headquarters of the division of 12000 villages like Banavāsi. It was known in ancient days as Palāsikā, Palasige and Halasige. It derives its name from the Jack-fruit for which the area is known even today. In Kannada halasu means jack-fruit. It appears that this

Kannada name Halasige is Sanskritised into Palāsikā which however does not mean jack-fruit. It stands for a tree characterised by red-flower and broad leaves known in the botanical terminology as Zizyphus trinervins. ¹

In the early Kadamba days this place enjoyed the position of a secondary capital. The Halsi plates of Kākusthavarma are the first to mention this place as Vijaya-palāsikā being a camping place of the king. ³⁴ Halasige was a prominent Jain centre, particularly in the days of the Kadambas of Banavāsi. Halsi plates of Mṛigēshavarma state that the king built here a Jinālaya and made a grant of land to the Jain ascetics of Yāpanīya, Nirgrantha-Kūrchaka sects. ³⁵ Perhaps to this very Jinālaya another grant was made by the king Ravivarma while he was camping at Palāsikā. ³⁶ Yet another grant was made to this very Jinālaya by the king Harivarma while he was camping at Uchchaśṭīngi. ³⁷ Another inscription of Harivarma refers to another chaityālaya of the ascetic Dharmanandi belonging to Aharisṭī-śramaṇa-saṃgha. ³⁸

The existence of Buddhism in this place is indicated by a solitary record, namely, Honāvar plates of Kaikēya Chitrasēṇa. Interestingly the invocatory part of this inscription mentions Buddha born in the family of Śuddhōdana and possessed of infinite virtues (amita-guṇa-bhṛīd). It also records a grant of Ārya-saṃgha which was also an institution of the Buddhists. ³⁹

With the shifting of the centre of activity to the Bādāmi region i.e., with the advent of the Chālukyas of Bādāmi, the Halasige region appears to have lost its prominence. The same situation continued in the days of the Rāshtrakūṭas also whose capital was far away from the region. But with the rise of the feudatory family of the Kadambas of Goa, Halasige regained its lost glory to some extent. And we find reference to this division in the inscriptions of this family.

In those days, Śaiva and Vaishṇava religions appear to have been risen to prominence. There is a temple of Narasimha in the typical Kadamba style which, of course, in the regional variety of the Chālukya style of architecture. The sculptures of Varāha and Narasimha resemble their prototypes in the temples of the Chālukyas of Kalyāṇa.

VĒṆUGRĀMA, IKSHUGRĀMA

Vēṇugrāma or Ikshugrāma, i.e. modern Belgaum was an important town in Kūṇḍī-3000. It itself was the headquarters of a division of 70 villages and also still smaller division of 12 villages as known from later inscriptions. The Nēsarika grant of the Rāshtrakūṭa Gōvinda III states that the village Nēsarikā in Chandagaḍa-vishaya was granted to a brāhmaṇa hailing from Ikshugrāma.⁴⁰ We have noted above that Chandagaḍa is modern Chandgad, the taluk headquarters of the same name, formerly in Belgaum district but now included in neighbouring Kolhapur district of Maharashtra State. In the

days of the Chālukyas of Kalyāṇa, Vēṇugrāma (Bēṇugrāma) was included in the principality of the Raṭṭas of Saundatti. During that period it was a famous Jaina centre as is vouchsafed by two beautiful basadis or Jaina temples and also inscriptions in the fort area.

The word ikshu means sugarcane which is well grown in this region. vēṇu means bamboo which is also the main vegetation of the forest area around. Probably similarity in appearance of the two may be responsible for two names of the same place.

KUNDŪR, DĀRAWĀḌA , NAVALŪR

As noted earlier Kundūr, the headquarters of Kundūr-500 in Halasige-12000 is identified by J.F. Fleet with Narēndra, now a village about 5 miles to the west of Dharwad. This division figures in Niḍagundi inscription of Amōghavarsha I.⁴¹ In the later period of the Chālukyas of Kalyāṇa, Narēndra was a prominent place and continued to be the headquarters of a division of 500 villages. It was under the governorship of the Kadamba chiefs of Goa.

Dārawāḍa i.e., present day Dharwad was included in this division. Today the situation is other way round. One time the headquarters, Narēndra is today a small village and has become a suburb of Dharwad. Dārawāḍa was the commercial centre, possibly with a customs office dealing with taxes on in-coming

and out-going merc antile goods. The word Dāravāḍa comes from Sanskrit Dvāravāṭa, that is "a gateway". It gets this name due to its strategic situation in-between on the borders of Halasige to the west-north-west and Belvola region to the east-south-east.

Navalūr, now again a suburb of Dharwad to its south was an independent township under the name of Navilūru in Kundūr-500. We do not know if Navilūru has anything to do with a peacock (navilu means peacock in Kannada). But it is known for mangoes since centuries. Very recently an inscription was found in this place which belongs to A.D.12th century. We owe this information to H.R.Raghunath Bhat of the Department of Ancient Indian History and Epigraphy, Karnatak University, Dharwad who has discovered this inscription. He^{has} presented a paper on this inscription at the 18th Conference of the Epigraphical Society of India, held at Pune. Among other things the inscription speaks of mangoes here. Even today mangoes from Navalūr command the markets of Dharwad and other places in the district.

UCHCHANGI

Uchchangi, the headquarters of the division of Uchchangi-30 has a legend woven around it. A record of A.D. 1064 describes Uchchangi as a city which flourished in four yugas, viz., Kṛita, Trētā, Dvāpara and Kali. As the legend goes, in Kṛita-yuga it was known as Mēghanāda-parvata because here resided the Rākshasa called Mēghanāda. In Trētā-yuga

it was known as Vīra-Kanakagiri because the god Nārāyaṇa brought here rain of gold when he killed the Rākshasa Hiraṇyakaśipu. In Dvāpara-yuga it was known as Uttuṅga-parvata because here resided then a sage called Uttuṅga. In the present Kali-yuga it is known as Uchchāṅgi-parvata because of three brāhmaṇa girls. One called Uchchāṅgiyabbe performed penance on this mountain.⁴²

Historically the antiquity of Uchchāṅgi goes back at least to about A.D.5th century when it is said that Kṛishṇavarma I of Banavāsi Kadamba family, the son of Kākusthavarma made this place his capital, when the kingdom came to be divided between himself and his brother Śāntivarma. Later, when this area was included Nolambavāḍi-32000, it became the headquarters of a small division of 30 villages.

Situated on the lofty hill, Uchchāṅgi was a strategic place of military importance. There was a hill fort (giri-durga) on this, perhaps right from the days of the Kadambas. This fort has been described in several inscriptions as impregnable one. Interestingly, a female deity of this place appears to have been quite prominent in those days. She was the family deity of the feudatories of the Pāṇḍyas known as Pāṇḍyas of Uchchāṅgi. They are described as Uchchāṅgidēvi-labdhavara-prasāda.⁴³ It continued to maintain this position in the days of the Vijayanagara rulers also.

KŌGALI

The headquarters of Kōgaḷi-500 is modern Kōgaḷi in Hadagali taluk of Bellary district. Several inscriptions belonging to the period of our study mention this division but no details about Kōgaḷi are forthcoming. But this place assumed more importance in the next days of the Chālukyas of Kalyāṇa. It is described as the rājadhāni-paṭṭaṇa. An inscription of A.D.992 from this place mentions this place as nālkum-yugada polal, i.e., a place famous in all four Yugas.⁴⁴ An inscription of A.D.1055⁴⁵ speaks of a basadi constructed by Ganga Durvinīta as early as ⁱⁿ A.D.6th century testifying to the antiquity of this place. Kōgaḷi was a trade centre also. An inscription of A.D.1273⁴⁶ mentions 96000 seṭṭi-gutta or merchants of this place.

BĀGALI

Bāḷguḷi, that is, modern Bāgaḷi in Harapanahalli taluk of Bellary district was ^aprominent place in the Kōgaḷi-500 during the period of our study. It was an agrahāra which was managed by 52 mahājanas.⁴⁷ There was also a headman(ūroḍeya) of this village named Paśupatibhaṭṭa.⁴⁸ An inscription of Kṛishṇa III from this place states that this Paśupatibhaṭṭa was granted the whole revenue amount accrued from bābandi which was to be protected by the mahājanas.⁴⁸ In the later days of the Chālukyas of Kalyāṇa it assumed further importance as a religious centre. There are large number of inscriptions belonging to this period which highly eulogise this

place. In this period it is called Hariścandradattiya agrahāra i.e., the agrahāra donated by Purāṇic Hariśchandra. The mahājanas of this place have been highly praised as learned in all the Vēdas and the Śāstras. The town also was very expansive with several temples of different deities like Kallēśvara temple and Narasimha temple.⁴⁹

It continued to enjoy this position in the days of the Hoysaḷas also who conquered this area from the Pāṇḍyas of Uchchangi. There are large number of inscriptions in this place to speak about the glory of this place.

KŌLĀLA

The ancient Kōḷāla, Kavaḷāla, modern Kolar which is the district headquarters of that name in Karnataka State, was one of the very ancient towns in the southern Deccan. It figures in the records as the headquarters of the division of Gaṅga-6000 as also of Kuvaḷāla-300 as early as A.D. 8th century. But it is considered that it became the capital of the Gaṅgas much earlier, i.e., A.D. 4th century. We have references in the inscriptions to the effect that this place was the capital of Gaṅga-6000 when it was under the Bāṇas and the Nolambas in 8th to 9th centuries. There are evidences that it was conquered by the Chōḷa king Rājēndra Chōḷa who is said to have built a temple which is known as Kōḷāramma temple today.

This place must have been an **obscure** place originally. But on account of the first association of the Gaṅgas with that place, it rose to prominence. The Gaṅgas assumed the title Kuvalālapuravarēśvara. This title continued to be associated with them even after they shifted the capital to Talakāḍ.

Not many historical and cultural vestigs are found in Kolar proper today except the Koḷāramma temple. There are however places of historical interest around, such as Kaivāra which was a part of the Gaṅgavāḍi province. It is associated with the Mahābhārata in the sense that this is equated with Ēkachakrapura where the Pāṇḍavas spent some period of exile and where Pāṇḍava Bhīma is said to have killed Bakāsura. The Nandidurga or Nandi hills, as it is known today, was another place closely associated with the Gaṅgas. They bore the title Nandagirinātha, the lord of Nandagiri. In course of time Nandagiri became Nandigiri. The Bhōganandīśvara temple of this place is said to have been constructed earlier than 9th century.⁵⁰

TALAKĀḌ

Talakāḍ is situated on the bank of the Kāvērī and therefore it acquired not only antiquity but also holiness. Looking at these things the Gaṅgas might have preferred this place to Kolar for their capital. Because of the holiness of this place, several fanciful legends are woven around it. In

some inscriptions, it is also called Talavanapura. Talakāḍ was a strategic place, something like a gateway to the northern Deccan, the heart-land of the Chālukyas and the Rāshtrakūṭas. Naturally, therefore, it became a target of several attacks of the Chōḷas. So much so, when it came under the Chōḷas, it got the name Rājarājapura. With the weakness of the Gangas, Talakāḍ came to be occupied by the Hoysala Vishṇuvardhana. And the Gangas became his subordinates. After the rise of the Hoysalas, Talakāḍ flourished as a religious centre. Talakāḍ is a place of temples also. Naturally it was a religious centre because of the holy tīrtha of Kāvērī flowing by the side.

Among the temples here, those of Maralēśvara, Arakēśvara and Pātālēśvara are supposed to be belonging to the Gaṅga period. Kīrtinārāyaṇa temple is said to have been constructed by Hoysala Vishṇuvardhana. At Hemmige, on the other bank of the Kāvērī, opposite to Talakāḍ, there was a temple, obviously of Śiva, which with a small modern structure today, is called Mahālingēśvara. The large size liṅga and a square pāṇi-pīṭha are ascribed to the Gaṅga period. There are also such remnants as the pillars of the temple supposed to be belonging to the Gaṅga period.

The Maralēśvara temple obviously gets its name because it is surrounded by the sand (maralu). The temple of Arakēśvara has received a modern touch at the hands of devotees but

some portions of it do indicate that it belonged to the Gaṅga period. The temple of Kīrthinārāyaṇa is a typical temple of the Hoysala period. This temple is in worship today, and attracts large number of pilgrims every year.

ŚRAVAṆA BELGOLA

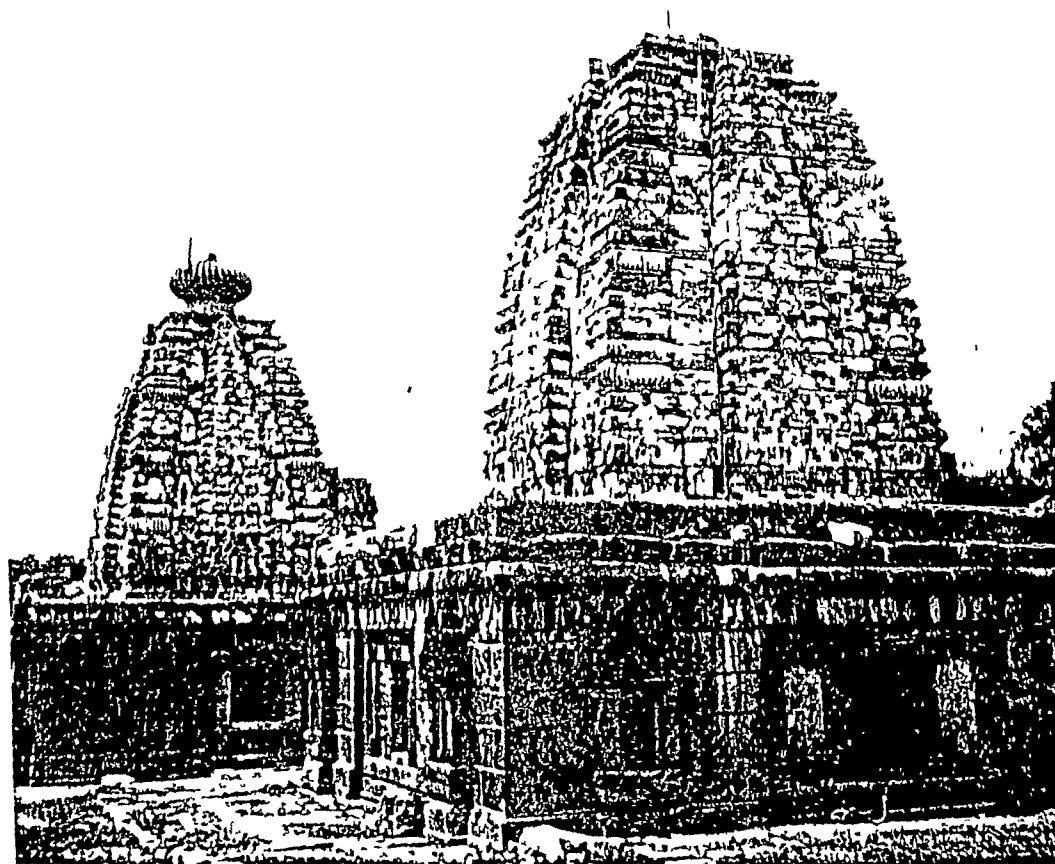
Śravaṇa Belgola is one of the most important religious centres in India. There is a legend recorded in later inscriptions to the effect that Chandragupta Maurya migrated to this place with his teacher Bhadrabāhu, thus taking to antiquity of this place as early as 4th century B.C. The legend is recorded in an inscription of 7th century found in Śravaṇa Belgola itself. Apart from this legend, the history of Śravaṇa Belgola goes back to about A.D. 5th to 6th century.

It is the most famous Digambara Jain centre today with its world famous monolithic sculpture of Bāhubali, measuring 63 feet in height. Most of the Jain teachers belonging to Digambara school such as Kundakunda-ācharya, ^{and} Arishtaṇemi were associated with it. The name Śravaṇa Belgola itself meaning the 'white lake of the Śramaṇasa', i.e., Jain ascetics indicates its exclusive Jain affiliation. With the rise of the Gaṅgas who were zealous patrons of Jain faith, this place came to prominence. The towering figure in the Gaṅga history was Chāvūṇḍarāya who was a minister of Gaṅga Mārasimha II. It is to him that the authorship of colossus image of Gommat is

ascribed. The work was accomplished in about A.D. 981. Apart from the famous Bāhubali Gommatēśvara image, there are many Jaina basadis belonging to different periods in this place mainly on the hills known as Vindhyaḡiri and Chandragiri. An inscription claims that there were 32 basadis in this place.⁵¹ Of them Chandraprabha-basadi which is said to have been constructed by Gaṅga Śivamāra II (A.D. 9th century) and Iruve Brahmadēva and Chāmunḡarāya-basadi by Chāvunḡarāya mentioned above. The Chandraprabha-basadi is so called because the main deity here is the 8th Tīrthankara Chandraprabha. In the Iruve Brahmadēva-basadi an image of Brahmadēva is installed. The Chāvunḡarāya-basadi gets its name through the builder Chāvunḡarāya. It is dedicated to the 23rd Tīrthankara Nēminātha. Chāvunḡarāya appears to have tried to create a cave temple also at Śravaṇa Belgola which however could not be completed.

ALAMPUR

Alampūr was one of the famous religious centres in the eastern part of the region under study, viz., the Western Deccan. During the period of study it was situated in Peḡekal-vishaya which came to be known as Peḡekal-800 in the subsequent period. It is the headquarters of taluk today, in Kurnool district in Andhra Pradesh. It is situated on the western bank of the Tuṅgabhadra which flows northwards to join the Kṛishṇā 7 miles away. There are several temples in



Alampur: General View of Temples.

in this place belonging to the Chālukyas of Bādāmi, which received patronage in the period of Rāshtrakūṭas and subsequent period also. Epigraphically, it is one of the rich places with at least 19 inscriptions traced till now belonging to a period from 7th to 16th centuries. This is indicative of the importance it enjoyed in the religious field throughout the centuries.

Alampur was a Śaiva centre predominantly. An inscription from this place dated A.D. 713 belonging to Vijayāditya⁵²,
the
significantly states that at/command of the king a certain Īśānāchārya constructed prākāra (a rampart wall) and named it Niravadya-prākāra. Niravadya literally means flawless. But it is also the title of Vinayāditya. Though it is not clear as for what this prākāra was constructed, it is presumed that it was constructed around the group of temples called Nava-līṅgēśvara, i.e., nine temples of Śiva. These temples are differently known as Garuḍa-brahma, Bāla-brahma, Viśva-brahma and the like.

Many inscriptions of this place from the days of the Chālukyas of Bādāmi down to those of the Chālukyas of Kalyāṇa mention a temple called Brahmēśvara which apparently was most famous all through those days. It is to be noted that today these famous Alampur temples are to be submerged in an irrigation dam. Therefore the Archaeological Survey of India has arranged to shift them to safer places.

MAJAKHĒḌ, MAYŪRKHANDI, LATTALŪR

It is well known that after conquering the Chālukya kingdom, the Rāshtrakūṭas chose Mānyakhēṭa or Maḷkhēḍ as their capital. This place is situated in Gulburga district of Karnataka State. But the kings of this dynasty developed some other sub-capitals also, or at least they were associated with some other places also. And they claimed to be the lords of such places,^{as} for example, Lattalūrapura-paramēśvara and Kandhārapuravarēśvara. Of these, Lattalūr, which some time figures as Lattanūr, is present day Lātūr, the taluk headquarters of Osmanabad district. Lattalūr or Lattanūr means the place of the Lattas i.e., Raṭṭas or Rāshtrakūṭas. The other one Kandhāra is identified with Kandhār, the taluk headquarters in Nanded district. Another place associated with the Rāshtrakūṭas is Mayūrakhaṇḍi. Good number of inscriptions of the Rāshtrakūṭas mention this as the headquarters. This was identified either with Morkhand in Nasik district or Markhaṇḍi in Chand district both in Maharashtra State. But it is rightly identified with Morkhandi in Bidar district in Karnataka State. The last one which was finally pitched upon as the capital was Mānyakhēṭa which is identified with Maḷkhēḍ in Gulburga district. Unfortunately not many details are available regarding the place. No antiquities worth the name are found in these places except Kandhāra. In fact even this Kandhāra was not identified for quite ^a long time. J.F. Fleet who noticed this title Kandhāra-



Kandhār —Image of Buddha, with the Inscrj tion
on the pedestal

puravarēśvara associating Kandhāra with the Rāshtrakūṭas said that this place is not identifiable or that it was a imaginary place.⁵³ But the discovery of a Rāshtrakūṭa inscription at Kandhār in Nanded district changed the situation. Luckily the inscription gives considerable details regarding the city though it is broken and almost half of the inscription is lost. The following details available from this inscription indicate that it was an extensive city with palace and other buildings as well as the temples.

KANDHĀRA

The inscription is on the four sides of a pillar, the lower portion of which is broken and lost. The extant portion gives the genealogy upto Kṛishṇa I. The inscription is ascribed to the period of Kṛishṇa III.⁵⁴ From the description available in the inscription it becomes clear that it was a flourishing city and quite extensive in size with a variety of buildings. It was also a religious centre with many temples constructed by the rulers and officers and consecrated in the individual names.

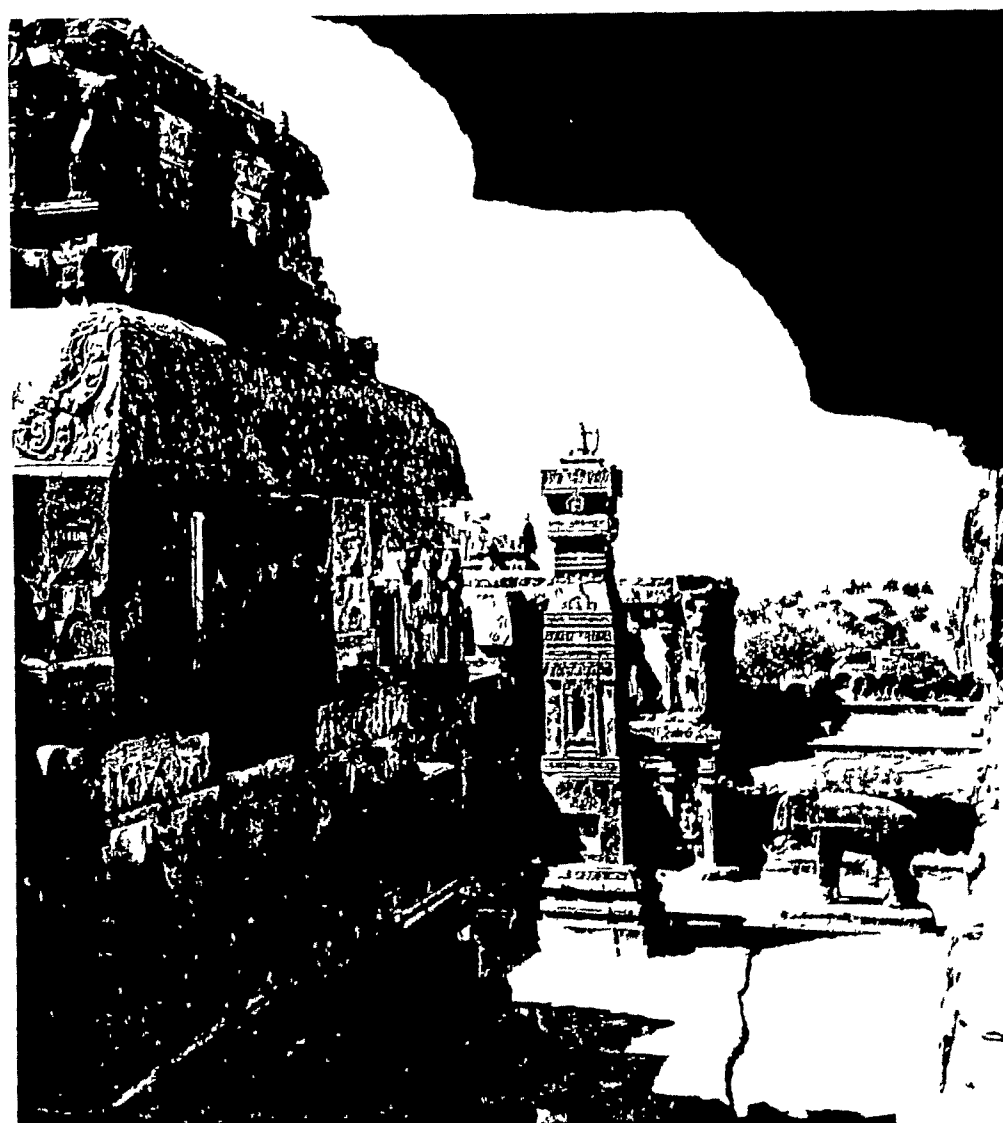
There is a sculpture of the Buddha in Kandhāra with a votive inscription which can be assigned to about 8th century.⁵⁵ The city appears to have acquired importance from this period itself. It refers to the temples of Bankēśvara and Challēśvara. The first one was obviously consecrated in the name of Bankēśa, the famous general of Amoghavarsha I and

Challēśvara was named after the family name, i.e., Chellakētana. There is also a temple of Kṛishṇēśvara named after apparently Kṛishṇa II. The temple named Gojjiga Sōmanātha was associated with Gōvinda III, Gojjiga standing for Gōvinda III as known from Kannada inscriptions. There was a Jagattuṅga-samudra, a tank named after Jagattuṅga which was the title of Gōvinda III.

Among other buildings/^{that} existed, one was Sarvalōkēśvara-mantapa a hall meant to be used as a rest house for the travellers. Interestingly the bed-sheets and coverings (prāvaraṇa-āstarāṇa) were supplied free for the travellers. The rest house, of course, was for free-use, which was situated near the temple of Kshētrapāla.

The palace (rāja-grīha) appears to have been pretty big with several gateways like makara-tōraṇa, yaksha-dvāra and the like. Near about were situated quarters for the royal dancers (rāja-vilāsini-pāṭaka). Quite near to these quarters there was a temple of Kāma. There was also a temple of Kālapriya, temple of Śiva, reminiscent of famous Kālapriya temple of Ujjain. Temples of Sagarēśvara, Vīranārāyaṇa, Tumbēśvara and Tuḍigēśvara were also situated here.

For relieving people from oppressive heat in summer and biting cold in winter, water sheds with cold water were erected and also fire-places (agni-sthitikā) were installed



Ellora - A view of Kailāsa Temple

in the precincts of those temples for the pilgrims who would come to visit them all through the year.

Kandhāra was a trade centre also. Merchants from different regions came and opened the shops here. The inscription refers to Gūrjar-āpaṇa of the shops of the merchants of Gūrjara country. Arrangements were made for the supply of water and fodder to the cattle.

Thus we get^a fairly good picture of the city even in the fragment of the inscription. The city appears to have flourished throughout the Rāshtrakūṭa period. Not much is heard of this city in the subsequent period.

NĀNDĪTATA

Nāṇḍītaṭa situated on the bank of Gōdāvarī i.e., modern Nanded, the present-day district headquarters in Marāṭhawāda region was a noted educational centre in the period. The Kandhār inscription tells us that provision was made for the supply of oil and salt to the scholars of this vidyā-sthāna (Nīravadya-vidyārjana-juśām).⁵⁶

ELLŌRĀ

Ellōrā, ancient Ellāpura also known as Vērūḷ in Marathi, was closely associated with the early days of the Rāshtrakūṭas. It is quite likely that it was the home region of the Rāshtrakūṭas. The famous inscription of Dantidurga,

the earliest member of this dynasty is found in the well known Daś-āvatāra cave here. The Kailāsa temple considered as masterpiece of rock-cut architecture was caused to be cut out by Kṛishṇa I of this dynasty. The Jaina, the Bauddha and the Brahmanical caves situated here speak of the religious importance that Ellōrā attained from very early days, before the period of our study and during the period also. Ellōrā is stated to have been on the ancient trade routes from the Western Indian ports like Sōpārā and Kalyāṇ to Pratishṭhāna.

PAITHAN

Pratishṭhāna or modern Paiṭhaṇ in Aurangabad district was a famous city from the days of the Sātavāhanas. It was the capital of these rulers and continued to flourish till the days of the Rāshṭrakūṭas. As pointed by several scholars, it was a noted trade centre also situated on the trade route from west coast northwards upto Ujjain. Early Buddhist inscriptions from Paiṭhaṇ also refer to the visit of some traders from this place.⁵⁷ We have seen earlier that a Kanheri inscription also mentions visitors from this place to Kanheri. However not many details about this place are forthcoming, though it continued to be the holy tīrtha in the subsequent period also.

KARAHĀṬAKA

Karahāṭaka, Karahāṭa or Karāhaḍ i.e., modern Karāḍ, the taluk headquarters of the Satara district in Maharashtra

State was known for its learned brāhmaṇas during the period of our study. Inscriptions refer to them as well versed in all the Vēdas and śāstras and praise their erudition in all the lores. They were invited from far off places and settled there by donation of land for their settling and conducting religious and educational activities. For example, the Sāmangaḍ plates of Dantidurga record a grant of a village in a division called Koppal-500-bhukti to a learned brāhmaṇa named Nārāyaṇabhaṭṭa from Karahāṭaka.⁵⁸ The donee is described as Bahvṛicha-Vēda-vēdaṅga-pārāga for performing Agnihōtra-bali-charu. The Bhor plates of Dhruva mention a Vāsudēva-bhaṭṭa from Karahāḍa as chatur-vidyāsāmānya and Bahvṛicha and describes him as sāṃgōpāṅga-vēdārtha-vidush.

The Sanjan plates of Amōghavarsha I⁵⁹ record a grant to four learned brāhmaṇas from Karāḍ. The Karāḍ plates of Kṛishṇa III⁶⁰ give an interesting information that even when Kṛishṇa was camping at Mēlpāṭi in the south, he made a grant to a Śaiva ascetic Gaganaśiva, disciple of Īśāna-śiv -āchārya, the head of the Valkalēśvara temple at Karahāṭa. Gaganaśiva-ācharya is described as sakala-śivasiddhānta-pārāga or exponent of the whole of Śaiva-siddhānta.

NĀSIK

Nāsik is considered as one of the holiest places in the Deccan, situated as it is on the bank of the holy river Gōdāvarī. There are several legends associated with this and its antiquity goes as far back as Rāmāyana.

In early historic days Nāsik was a strong hold of the Sātavāhanas. It is here that large number of Sātavāhana inscriptions are found indicating that this region was a centre of activities of early Sātavāhanas.

By the time of the Chālukyas of Bādāmi, it became the headquarters of an administrative division Nāsikya-vishaya.⁶¹ It continued to enjoy the same position in the days of the Rāshtrakūṭas also.

During this period Buddhism and Jainism flourished here as is vouchsafed by the cave inscriptions of this place. Nāsik appears to have assumed more importance since it was on the trade route from the port of Dāhanuka mentioned in the inscription of Nahapāna.⁶²

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REFERENCES AND NOTES

1. See Annigēri A.M., Aihole : Culture and Art (in Kannada) p.2.
2. EI., XXVIII, No.2
3. SII.XI(1), No.1
4. See Annigeri A.M., Temples of Paṭṭadakal (in Kannada), No.22 (A.D.1162) line 58
5. Ibid., Inscription Section, pp.78 ff.
6. For details see Annigeri A.M., Aihole: Culture and Art (in Kannada)
7. Ibid., p.9

8. For example SII.XV, No.85
9. See Gupte R.S., The Art and Architecture of Aihole.
10. Annigeri A.M., Op.Cit., Inscription numbers 46 and 56
11. Ibid., P.146, No.1
12. IA., XIX, pp.7-20, Dr.K.V.Ramesh makes an ingenious suggestion that the temple was named Makuṭeśvara after Pulakēśi I, the term Pulakēśi meaning 'one who always tied up his hair in a knot' (Chālukyas of Vātāpi, p.48)
13. EI., XV, No.6, p.88, lines 21-26
14. SII., XX, No.6, line 19
15. Ibid., No.5, line 27
16. EI., XIV, No.14, pp.188-91
17. SII., XX, No.144, lines 41-42, 54
18. EI., VI, No.16, p.166
19. Ibid., XIV, No.14, pp.188-91
20. SII., XVIII, No.22
21. See EI., VI, No.11, pp.98-108, VII, No.28-E, pp.202-08
22. Ritti Shrinivas, Mulugunda-nādu (in Kannada) Inscription No.6, p.64
23. SII., XV, No.40
24. EI., XIII, No.15-K, pp.190-94
25. SII., XI, (1), No.47
26. EI., VII, No.28-E, p.206 and VI, No.11, p.104 (A.D.866) and SII, XI(1), Nos.103, 115
27. ARIE., 1955-56, B.212
28. See Desai P.B., Corpus Inscriptions of Kannada Districts of Hyderabad State, Inscription No.13
29. Actually the location of the capital seems to be around a place known today as Guṇnāpur about 5 kms. from present

Banavāsi. An inscription of Kadamba Ravivarma from Guḍṇāpur speaks of a palace and another building which must have been situated around there. Obviously the capital city was quite extensive covering both Guḍṇāpur and Banavāsi. In the present Banavāsi area temples were situated while the palace etc. were located in Guḍṇāpur region.

30. EI., XXXIV, No. 38, pp. 238-41
31. Ibid., VI, No. 1, p. 5, Line, 9
32. Ibid., VII, No. 7, p. 48
33. See details in Gopal B.R., "The capital city of Pāṇuṅgal," Journal of the Mythic Society, Bangalore (Karnataka number) 1956
34. Gopal B.R., Corpus of Kadamba Inscriptions, No. 3.
35. Ibid. No. 13
36. Ibid., No. 22
37. Ibid., No. 29
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ABBREVIATIONS

<u>ARIE</u>	:	Annual Reports on Indian Epigraphy
<u>ARSIE</u>	:	Annual Reports on South Indian Epigraphy
<u>CII</u>	:	Corpus Inscriptionum Indicarum
<u>EC</u>	:	Epigraphia Carnatica
<u>EI</u>	:	Epigraphia Indica
<u>IA</u>	:	Indian Antiquary
<u>IHQ</u>	:	Indian Historical Quarterly
<u>IWG</u>	:	Inscriptions of the Western Ganges
<u>JBBRAS</u>	:	Journal of the Bombay Branch of the Royal Asiatic Society
<u>JBISM</u>	:	Journal of Bharatiya Itihasa Samshodhak Mandal
<u>JESI</u>	:	Journal of Epigraphical Society of India
<u>JRAS</u>	:	Journal of the Royal Asiatic Society
<u>KI</u>	:	Karnataka Inscriptions
<u>KRIPR</u>	:	Kannada Research Institute Progress Report
<u>MAR</u>	:	Mysore Archaeological Reports
<u>Mbh</u>	:	Mahābhārata
<u>SII</u>	:	South Indian Inscriptions

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